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THE WOMEN'S INTERNATIONAL QUARTERLY.

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THE WOMEN'S INTERNATIONAL QUARTERLY.

APRIL, 1917.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

The Humanly Impossible.

A MESSAGE TO COMMITTEE MEMBERS.

"*Behold, I will do a new thing: now it shall spring forth: shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.*"—Isaiah xliii. 2.

"*In the multiplicity of details and in the pressure of business, a Committee may lose the keen sense of commission to attempt and achieve great tasks. A Committee, like the individual, needs time to think, and it needs an attitude of mind and soul which can make it able to receive increasingly the thoughts of God about its work. We cannot be too clear that it is nothing less than 'a new thing' which will meet the situation. Individually the faith of most of us is too weak sufficiently to grasp the promise, 'Behold, I will do a new thing,' but a Committee which grasps with corporate faith such a promise is the Committee which will have a spirit of adventure in attempting the humanly impossible. And those who trust God discover God: those who discover God lead the Church.*"

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

Editorial.

THE OUTREACH OF THE Y.W.C.A.

During the past two-and-a-half years not one of us but has been astonished at "the new things" which have happened all about us, at the new inspiration to great endeavour which has been the experience of many corporate bodies. Very few indeed, if any, imagined it to be possible, humanly speaking, to organize and carry through such charitable efforts as have been organized and carried through all over the world in connection with the present war. Very few before the present war could have believed to see such wealth of money and, what is even more surprising, such sustained self-sacrifice and devotion to drudgery and duty as have been poured out for suffering humanity. Also the memory of what has proved possible during these years in the Red Cross Society, for the American Relief Fund in Belgium, among prisoners of war, war refugees, and last, but not least, women munition workers, will remain as an abiding assurance in our generation at least of the love of God which is shed abroad among men and women, despite all the evil in the world. We have seen for ourselves that the friends of God are indeed more numerous and more devoted than many had supposed, and surely they shall not fail for the further service He requires, and may be counted on far more bravely than some of us have perhaps done in the past.

For, although its work is much less before the public eye than that of many corporate bodies, the World's Executive Committee of the Young Women's Christian Association has also received fresh inspiration and definite corporate guidance towards fresh endeavour during the past few months which will require a great army of helpers if it is to be realized. The travelling work of its secretaries being very much restricted and impossible over large parts of their field, and cut off by the exigencies of war from many correspondents, and hearing from many others much more seldom, the Committee has perforce had to handle considerably less business in the ordinary sense of the term than usual. As a Committee it has been given time to think, and especially it has been occupied with the

question of the outreach of the Association. It has been deeply impressed by the reports which have come in as to the effect in all quarters of the present world-crisis upon the womanhood and girlhood of the nations not only in Europe but in all parts of the world. We must be prepared to see women and girls taking a new place in the community, demanding education for new tasks, side by side with men in the industrial life, taking up new responsibilities of citizenship, less protected by convention and custom, for good or evil free as they have never been before. A fresh realization of the need of the women and girls of the world for the message and service of the Association has been brought home to the Executive Committee, and on February 1st it addressed a letter to all the affiliated National Committees on the subject. The following extracts will doubtless interest the wider circle of the readers of the "QUARTERLY," and we would also commend to them the other articles in this number which have been written on the subject by special invitation :—

"We are unable to resist the impression that this change in the position of women and girls constitutes the great opportunity of our Association and yet our great problem. How can we help the women of the nations receiving this new gift of freedom to enter wisely, nobly, and in the fear of God, into their inheritance?

"Much in the present situation should fill us with good hope. We rejoice to know how generously and nobly many women and girls have responded to the needs of their countries, and how much endurance and unselfish courage have been shown by women of all nations in these years of suffering. We also recognize with deep thankfulness that some of our National Associations have already given us magnificent examples of the courageous handling of new conditions, and of the education of girls in a true use of liberty and opportunity.

"But we have also to reckon with the fact now receiving widespread recognition that there is a change not merely in conditions but in the mental and moral attitude of many girls. The old conventions and restraints are thrust aside, and the new sense of independence and freedom expresses itself in very many on the one hand in a disavowal of religion, and on the other in a reckless search for pleasure and excitement. The natural instinctive demand for the society of men is frequently perverted and abused owing to defective education in matters of sex and lack of opportunity for healthy and joyous social intercourse between men and women.

"It is because your Committee has been faced anew in this last year with the need of girlhood in this generation, when the old foundations of life seem crumbling, that we feel led to ask each National Association to consider afresh the service it is rendering to

the women and girls of its country. We are more than ever persuaded that in Jesus Christ only is the hope of the world, but we venture to ask whether we are making all possible effort through our Association to bring the glorious hopeful young life of the nations into touch with Him.

"We must, of course, do all we can to strengthen our hold upon our present membership, and to prepare them for service. But what can we do for the masses of women and girls in our communities at present unreached by religious and social effort, and tasting this new freedom? Our Associations, with their present organization and programme, seem to present little attraction to some of the girls who are most in need of their influence. Must we not in some new way try to show these girls that Christ is the Lord of all life?

"Your Executive Committee is specially concerned at the time over the problem of recreation. As girls move more freely in the community and take their place with men in industrial and business life, they will not be content with a lesser freedom in their hours of leisure. What can we do to offer our girls and young men proper opportunities of meeting for healthy enjoyment and recreation together? The need for such opportunities in which both men and women can profit by the wise protection of older friends, and be helped to give their best to one another, is recognized in every country by experienced workers among young people.

"But closely allied with this aspect of our problem is the question of our policy with regard to certain forms of recreation such as the dance and the drama, which are increasing in influence and popularity in nearly all communities. We recognize that in some countries one or another of these amusements may not yet have received the sanction of the best public opinion and therefore could not merit the support of the Christian community. In speaking of them as we do we consider only those countries where educated and cultivated people of high character recognize them in their best manifestations as legitimate recreation. But while these amusements are under proper control a source of real and healthy pleasure, they are often carried on under conditions which make them a moral peril. The young people who are most in need of our help will not refrain from these forms of recreation, and it is in the enjoyment of them together that young men and women often need the help and care of older friends.

"Having in view the fourfold aim of our Association—to provide for the spiritual, social, mental and physical needs of girls—can we say we are satisfied with our present provision for the girl who is to be reached through her mental and social and physical desires? We are aware of the difficulties which surround any new experiment in method, but ought we to be content to allow the purveyors of demoralizing recreation to reap their harvest of gain unchecked? Should the provision of amusements in any community be left only to commercial enterprise? Ought we not to feel the duty of educating young people in taste and discrimination in amusements? Could we do anything in co-operation with other agencies and with

the forces of purity and righteousness in our great cities to provide for the legitimate exercise of the natural instinct for the dance and drama, and for the healthy enjoyment of all that is pure and good which appeals to the eye and ear? Could we use more courageously the advantage we have in the possession of hostels and club rooms to allow of a greater freedom of intercourse between young men and women, even possibly of their dancing and acting together under good conditions?

"We are facing new and tremendous needs. Many of our girls are in daily contact with the gravest moral danger. Should we not on our side be prepared to take risks and to try and make a positive contribution to the whole great question of recreation?

"The problems of the dance and theatre have specially engaged us in this letter, but another question upon which we ought to be thinking deeply is the provision of decent reading matter for our girls. Good literature is an acute need in many countries. If we fail to meet these needs the forces of evil will not stand still.

"We have an unparalleled opportunity if we will take it. The message of Christ has to be carried to many girls in this generation, first through the personal ministry of a friendship which concerns itself with their everyday life, its joys and pleasures, its perils and new experiences. Here perhaps is our opportunity to show our girls how Christ can redeem and infinitely enhance our pleasures, by bringing them into the atmosphere of His love and purity."

This letter was circulated with the full understanding that each National Association has complete liberty of judgment in accepting or rejecting its suggestions. Yet, surely, in itself the letter marks a fresh milestone in the history of the Young Women's Christian Association, and shall we not all hope and believe, "knowing the exceeding greatness of His power to usward who believe," that the prayer underlying it will be answered in the coming days, and even now already, beyond all the Committee's expectation? The changes of policy or method involved may seem to some a sheer adventure of faith. Whether that be so or not, they are, as the letter goes on to say, "a summons to all of us to a deeper personal consecration, for they cannot be carried out without much personal sacrifice, a readiness for greater and more arduous responsibilities. We have constantly to remember the danger of achieving breadth at the expense of depth. Yet let us not fear to take risks and make new ventures when they are in Christ's cause and inspired by His love. God has not given us a spirit of fear but of power and love and a sound mind."

Un Angoissant Problème.

Camille Savary.

Le Comité universel des Unions de Jeunes Filles place devant les Leaders de ces Unions une bien grave question. Il s'agit d'une part de préparer les femmes, et très spécialement les jeunes filles, à vivre une vie noble et pure dans les conditions nouvelles, crées pour elles par les exigences et les conséquences de la guerre ; et d'autre part, les Unions ont la responsabilité de leur révéler le Sauveur, alors que dans la mesure où le femmes vivent davantage hors du foyer, en se frottant à l'athéisme du dehors, elles semblent plus réfractaires à toute idée religieuse. La pénétration de nos Unions dans la grande masse de la féminité est à peu près nulle.

" Votre Comité Exécutif, dit l'appel du Comité universel, est tout spécialement préoccupé de la question récréative. Les jeunes filles, se mouvant plus librement dans la communauté et prenant leur place à côté des hommes dans le travail industriel et commercial ne voudront pas moins de liberté dans leurs heures de loisir. Comment pouvons-nous faciliter les rapports entre les jeunes gens et jeunes filles sur le terrain des récréations pures et saines ? . . .

" Quelle attitude devons-nous garder en ce qui concerne les amusements tels que la danse, le théâtre, cinéma, etc., dont l'influence va en croissant sur le peuple ? Nous reconnaissons que dans certains pays, tel ou tel de ces amusements n'a pas encore reçu l'approbation ou n'a pas été censuré par le meilleur de l'opinion publique, et ne peut par conséquent être soutenu par nos communautés chrétiennes. En parlant de ces amusements, nous ne nous occupons que de ceux reconnus légitimes par la classe cultivée et éduquée. Mais tandis que ces récréations sont une source de plaisirs sains et réels, sans un sage contrôle, elles deviennent, souvent grâce aux mauvaises conditions qui les régissent, une source de danger moral.

" Ayant en vue le quadruple but de nos associations, sommes-nous satisfaites de ce que nous offrons aux jeunes filles que nous devons atteindre au point de vue intellectuel,

moral et physique? Nous savons que toute nouvelle expérience apportera ses difficultés, mais ne ferons-nous rien pour empêcher l'action démoralisante de maints spectacles et plaisirs? Laisserons-nous cette affaire uniquement entre les mains des gens d'affaires? Ne devons-nous pas sentir le devoir d'éduquer le jugement des jeunes gens en ce qui concerne les récréations? Ne pouvons-nous pas coopérer avec d'autres Sociétés luttant pour le triomphe de la pureté, de la justice dans nos grandes cités, en cherchant à satisfaire les besoins de la jeunesse par le drame, la danse, la musique, le spectacle, etc.? Pourrions-nous user plus courageusement de nos avantages de posséder des hôtels, clubs, cours, pour permettre une plus grande liberté de rapports entre jeunes gens et jeunes filles, et de leur laisser la facilité de jouer et de danser en de bonnes conditions? Nous sommes en face de nouveaux et d'immenses besoins, plusieurs de nos jeunes filles sont journellement au contact des plus grands dangers moraux, ne devrions-nous pas courir les risques d'essayer d'apporter une contribution positive?" . . .

Ailleurs nous lisons dans cet Appel:—

"La liberté des rapports avec les hommes ayant manqué jusqu'ici, on abuse maintenant de cette liberté, ou plutôt elle est mal comprise. Plus que jamais nous sommes persuadées que seul Jésus-Christ est l'espoir du monde, mais nous nous demandons si par nos Unions nous amenons ces jeunes vies en contact avec Lui."

Cet exposé de la question place devant nous un triple devoir: 1° Apprendre aux femmes à user noblement de leur émancipation; 2° Les mettre en contact avec le Sauveur, 3° Leur faciliter des rapports honnêtes avec les jeunes gens, en organisant à cette intention des fêtes, des danses, des représentations théâtrales, cinématographiques, etc., sous le contrôle de gens sérieux.

En ce qui concerne les Unions de France, il sera sage de réfléchir longtemps avant de se lancer dans une voie si différente de celle qu'elles ont suivie depuis plus de 40 ans! Nous ne sommes qn'une infime minorité: 11,000 unionistes féminines sur 40,000,000 de Français! Les minorités s'imposent et rayonnent selon le carré de leur valeur morale, et dans le cas de nos Unions, de leur valeur religieuse. Nous ne pouvons oublier que nous ne sommes qu'un petit troupeau, que ce troupeau marche à la con-

quête d'un Royaume, que le chemin est étroit et bordé des murailles du Renoncement !

" La classe cultivée et éduquée approuve ces divertissements sous un sage contrôle." Ce n'est pas du tout une preuve de leur innocence. Jésus l'approuve-t-il ? Tout est là !

Nos Unions ne possèdent pas d'Hôtels, sauf une ou deux ; notre Comité national est abrité dans un " Foyer de l'Ouvrière," une des œuvres fondées par les Unions françaises. Et quand elles en auraient ou loueraient des salles suffisantes pour permettre à la jeunesse de danser et de se récréer, il y aurait deux conséquences possibles : ou bien les unionistes, se servant de ce moyen pour être le sel de la terre, attireraient à Jésus-Christ quelques unités dans la masse, ou bien, ce qui est plus probable, elles s'y noieraient. Les jeunes filles vraiment converties se retireraient ; les autres, le plus grand nombre sans doute, reprendraient la voie large à moins qu'il n'y ait là pour elles l'occasion de clocher des deux pieds.

La question a été débattue en présence de la Secrétaire itinérante adjointe du Comité national, à des jeunes filles institutrices, ouvrières, employées ; et toutes, à l'unanimité, ont déclaré, en s'appuyant sur leur expérience personnelle, que la danse à l'Union, c'était la ruine de l'Union Chrétienne. Les jeunes filles et des jeunes gens d'un rang social plus élevé ont fait la même déclaration. La danse en elle-même ne présenterait aucun danger sans l'enlacement, l'étourdissement, la surexcitation de la vanité. On pourrait, à la rigueur, danser entre gens très purs, mais quel sera le degré de moralité des invités ? . . Le danger n'est pas le même pour tous ni au même degré : il suffit qu'il le soit pour l'écarter.

Pourquoi ne pas remplacer ce plaisir plein d'aléas et de périls par une gymnastique rythmique en musique qui répondrait au besoin légitime de mouvement, d'harmonie, de grâce, de beauté ?

La gymnastique est une voie dans laquelle la Suède nous entraîne avec raison. Nulle congressiste n'a oublié la splendide représentation du collège royal de Stockholm ; et ce collège est composé de jeunes filles qui font de la gymnastique après leur journée de travail comme employées de commerce. Leurs corps souples et harmonieux respiraient la force, la santé physique et morale. Toute

représentation de ce genre plaît toujours, car elle est une démonstration de beauté humaine.

Dans les petites villes, même dans les grandes, partout où il est possible d'avoir un terrain, l'Union pourrait organiser des associations sportives, tennis ou autres jeux de plein air.

Presque toutes les Unions donnent des fêtes où se jouent des pièces morales, gaies ou tragiques, toujours très appréciés du public. Il en était ainsi du moins avant la guerre. Ces représentations ne pourront jamais être très fréquentes, sous peine d'absorber le temps déjà si mesuré de nos jeunes travailleuses, et d'en laisser trop peu pour l'étude biblique et la prière.

Le cinéma est entré dans la vie de toutes les nations civilisées, non pour leur bien ; mais puisqu'il tient une telle place, pourrons-nous le moraliser, en faire un moyen de propagande ? Peut-être, et cela coûtera fort cher, car les bons films sont rares, et il en faut beaucoup pour alimenter un cinéma.

Supposons que par ces moyens nous ayons réuni de grandes assemblées de jeunesse, comment les mettrons-nous en contact avec Jésus ? Les emmènerons-nous certains beaux jours d'été à la campagne pour leur faire entendre de gré ou de force le message de Son amour ? Transformerons-nous la salle de théâtre ou de cinéma en de grandes occasions en salle de réunions religieuses ? Il faudra alors battre la rappel pour trouver un auditoire infime.

La même question angoissante demeure : comment atteindre les femmes de notre génération ? Comme élever leur niveau moral ? Comment mettre les jeunes filles en rapports honnêtes et éleves avec les jeunes gens ? Comment surtout les amener à Jésus-Christ ?

Les jeunes filles de l'Union interviewée ont préconisé la formation de Sociétés chorales mixtes, et l'idée paraît excellente. Une église née d'un œuvre d'évangélisation a groupé une jeunesse mixte nombreuse par la formation d'une société instrumentale.

Tous les jeunes aiment le chant, qui est l'art populaire par excellence, et la musique qui répond à notre besoin d'idéal le plus profond. De telles sociétés sous la direction de l'Union peuvent avoir une influence moralisatrice considérable. Les beaux discours s'oublient vite, mais les

paroles que porte la musique, auxquelles elle donne une âme, ne sortent plus de la mémoire ni de la pensée. Toutes les nuits on chante dans les usines de guerre, entre minuit et une heure, pour chasser le sommeil, oublier le froid et la fatigue. N'y a-t-il pas un devoir impérieux d'apprendre aux ouvrières de beaux chants qui élèvront leurs âmes et les rapprocheront de Dieu ? N'est-ce pas en chantant des hymnes de la patrie que les soldats montent à l'assaut et culbutent l'ennemi ? Nos vieux huguenots chantaient les psaumes en montant au bûcher ! Chanter c'est recevoir du courage et c'est en donner.

Pour faciliter les entrevues entre jeunes gens et jeunes filles, on peut les réunir à l'Union pour des soirées d'études morales et sociales. Christ, présenté à l'issue d'une réunion de ce genre comme l'Ami des hommes, sera plus facilement compris, accepté, qu'après toutes les réunions récréatives, où, ainsi que raconte le mot, on se distrait, l'esprit se détend, se détire. Cela a du bon, mais pour saisir Christ, il faut au contraire se ressaisir, concentrer son esprit et toutes les forces du cœur.

La question peut se présenter sous une autre face. Nous nous adressons à des femmes qui travaillent, qui peinent et luttent, soit pour élever leur famille, soutenir les vieux ou seulment pour subvenir à leur propre existence ; ne pouvons-nous entrer dans leur vie de travail avec elles ? Pourquoi ne pas les réunir pour leur montrer la grandeur, l'utilité, pour en étudier les conditions matérielles, morales et légales, pour en étudier les améliorations possibles ; pour soutenir leurs droits si souvent lésés, pour leur apprendre à defendre leur dignité de femmes.

" Des Syndicats alors ? " " Mais oui, pourquoi pas ? "

Les ouvrières, comme les employées, ont besoin de restaurants confortables, hygiéniques, attrayants, dans un local où elles trouveraient également des consultations médicales, periodiques, une sorte de Foyer du Peuple. Tous ces services, spécialement les derniers gagneraient à être installés à l'Union chrétienne, qui deviendrait ainsi la Maison de famille, indispensable au bienêtre physique et moral. Qui dit " Maison " indique qu'il y a une mère, des sœurs, des frères aussi. Nos Présidentes et Secrétaires d'Unions ont un rôle splendide que la guerre a mis en évidence. Et la guerre n'a rendu que plus aigus une situation et des besoins qui existaient auparavant.

Dans une ville où la fabrication des engins de guerre est spécialement malsaine, on ne rencontre que des gens maigres et jaunes. Ces intoxications ne sont pas spéciales à la guerre, elle les intensifie seulment. Nous savons que beaucoup de travailleuses d'usine en sont atteintes d'une façon permanente, et nous avons le devoir de leur ouvrir des hôpitaux, des maisons de convalescence et de repos.

Avoir, pendant une période plus ou moins longue, des femmes et des jeunes filles à entourer de soins et d'affection, est certainement bien supérieur comme action profonde à une serie de conférences faites par le plus éloquent orateur.

Il est superflu de démontrer que la femme a des puissances affectives beaucoup plus grandes que les facultés de raisonnement, même chez celles dont l'étude a développé les facultés intellectuelles.

C'est en les aimant que nous leur révèlerons l'amour de Christ. Avec elles et pour elles, il faut vivre notre Christ. Les jeux, les distractions attirent mais ne retiennent pas. Il faut en avoir pour les jeunes, pour les femmes dont la guerre n'a pas broyé le cœur. On souffre sur la terre, comme on n'a peut-être pas encore souffert, et depuis si longtemps, et il en est tant qui souffriront toujours dans leur chair et leur âme meurtrie, dans leur vie dépouillée ! Nous ne pouvons offrir des plaisirs à celles-là. Après être entrées dans leur vie de travail, entrons dans leur souffrance avec toute notre puissance de sympathie.

Considérons-les enfin comme des valeurs : elles ont à aider aussi, à trouver des consolations en soulageant ou s'intéressant aux autres selon leurs forces, leurs facultés, leurs dons, leurs aptitudes. Mettre à l'œuvre beaucoup de bonnes volontés, inexpérimentées, ce n'est pas la tâche la moins ardue. C'est celle qui réclame la plus grande consécration parce qu'elle demande la plus grande patience, et la vie intérieure la plus profonde, la plus intense, parce qu'elle exige une inlassable activité.

L'Union ainsi comprise deviendra une Fraternité féminine Chrétienne réalisant la belle devise des Fraternités : Celles qui aiment au service de celles qui souffrent. Le plus sûr moyen de révéler le Christ aux femmes de notre génération n'est moins de les attirer à Lui où nous sommes, que d'aller avec Lui où elles sont.

1855—1917.

Mary Morley.

(Former President of the World's Y.W.C.A.)

WHAT a long road leads back from this year, 1917, to those far-away days when our Association was first started! I look back through the vista of years, not quite to the beginning certainly, except through the eyes of others, but to very early and simple times, when the Young Women's Christian Association was a "little one" indeed, and its workers a small band united by two great principles —Devotion to Christ and Love of Girls.

The machinery and methods were of the simplest, yet those who planned the foundations on which others were to build in subsequent years and in many lands, did so with such wisdom and foresight that we see the unmistakable guidance of the great Master Builder.

The lives of countless "members" of those early days have borne witness in widely differing spheres to what one good woman's influence can do in shaping and moulding the character of her younger sisters. In how many families has the magnet, drawing towards the things of God, been the strong Christian character of some beloved nurse, a member of the Young Women's Christian Association? How many missionaries can trace to their early membership of the Association their first inspiration to a life of foreign service? How many women now in responsible Christian work owe to it the fruitful habit of daily Bible reading? "The day shall declare it."

If we ask what was the aim of those early Young Women's Christian Association workers, was it not this: so to exalt the Lord Jesus Christ as to make Him desirable and attractive to the young ones, their own lives meanwhile proving that His service truly satisfies? The varied developments of Association work through the years have borne practical proof of "faith working by love," whether the safeguarding of girls on their travels, the provision of club or hostel, the growing co-operation of older and younger women, the reaching forth hands of help to the girls of missionary lands, the bond of united prayer and support of the world-wide work. Sympathy

has been the key-note of it all—such feeling with and understanding of girl-life, its longings, needs, fears, joys, sorrows—that ingenuity to help has been born of love, God-guided.

And what of to-day? Are girls the same or different to those of the past? Should the method of approach be different? We should probably all agree that in essentials girls are just the same in 1917 as even in 1855. I mean their heart-needs are the same—the need of "the peace that passeth all understanding," the need of a firm "anchorage" in the storms of life. But can they be as easily reached as of old? How are we to bring to them the things which we hold most dear when they feel, or seem to us to feel, that they have all and suffice unto themselves?

Real sympathy still is the secret, and possibly some have failed in the effort to reach girls because it costs so much, perhaps the surrender of some prejudices or the abandoning of long-cherished ideas; or it may mean the giving into younger hands the work which we still fondly imagine ourselves to be best fitted for by age and experience. It was when "he came where he was" that the Good Samaritan saw what the stricken man needed and was able to help from his supply. We, too, must get alongside of our girl of to-day—the independent, self-sufficing, possibly headstrong young woman—must "learn" her and her outlook on life, find out her tastes, discover the point of contact, so understand *her* that we may be able to make her understand *us*, or rather the Master, to whose Service of freedom and of joy we would win her. In all ways that will tend to this end, while we still "walk worthy of the Lord unto all pleasing," let us fearlessly give ourselves.

The Outreach to Italian Girls.

Charlotte Niven.

Association leaders all over the world may well be grateful to the World's Executive Committee for the very timely letter in regard to the need for providing wholesome recreation for girls. Some of us have not perhaps realized

the urgency of this question, and others have even been unwilling to recognize as a lawful desire the instinct for recreation that exists in every normal girl. Yet experience has proved that a disapproving attitude on the part of the elder folk leads to deceit and often to complete ruin, while successful attempts at repression result in a crippling of that well-rounded character, that "abundant life," which is our aim.

It is difficult to generalize as to the position of girls in Italy, because of the vast difference in the social and industrial conditions of the various provinces. In the North, and especially in the Waldensian Valleys, there is a freedom for women, a modern spirit of progress and independence, quite foreign to the thought and customs of the southern provinces. As my own experience has been confined to Central and Southern Italy, the following comments on the matter of recreation must therefore not be taken as representative of the Northern Associations.

In Italy we have much neglected the question of wholesome recreation for working-girls; partly because the spiritual and material needs present such problems that other aspects of their lives have seemed less important, but also because of the practical difficulties due to the twelve-hour working day and the lack of a weekly half-holiday; nor has the custom of the country made it usual for girls, once in from the day's work, to go out again in the evening. In general the Associations have hesitated to introduce Sunday recreation, so we have been reduced to occasional evening parties for girls, with games, music and recitations, followed always by anxious planning that all should be safely accompanied home. The question of inviting young men on such occasions is too difficult for us at present, in view of the existing prejudices. In the spring an occasional Sunday afternoon walk gives real pleasure to the younger and more active girls, but the smart and unsubstantial shoes affected by Italian working-girls are not conducive to comfort in walking. The Trousseaux Class, our first venture in evening industrial work, although ostensibly for purely practical ends, includes singing, vivacious talks on health and household matters and, in winter, coffee and buns, and is looked upon by its young frequenters as a most satisfying form of amusement. The Holiday Homes, in the mountains and by the sea, are our most definite means

of affording recreation to the body, mind and spirit, and are of great benefit to their girl-guests.

In regard to public means of amusement, the theatre only attracts the better-educated or well-paid girls (students or office employées), and the type of play given could seldom be described as wholesome recreation. In Central and Southern Italy few nice girls of the middle and lower classes are allowed to dance. So there remain only the traditional saunter up and down the avenues on every fine Sunday and festa afternoon, the band concerts given in the public squares, and the ubiquitous cinema, the favourite diversion of all classes and both sexes.

Industrial changes due to the war have not affected women in Italy as much as in some other countries, but here also girls are finding their way into new employments, replacing men in the tram-service, in the hospitals (as orderlies) and in business houses, and to a certain extent they are making munitions. They have thus gained a larger degree of independence, personal and financial, and it is extremely unlikely that they will ever be content to return to the monotonous round of long hours and scanty pay in the old employments. One asks oneself uneasily: what will happen after the war, when the special industries cease and the men come back to their work? And how are these girls using their new freedom? (It is painfully evident that the extra pay goes into fine clothes and jewellery, and helps to swell the receipts of every cinema.) They are now beginning to go out more freely in the evening;—what can our Association do to reach and safeguard these girls, not of our membership, who are quite naturally longing for self-expression, for beauty, for fuller, more joyous lives, and are trying to find these things in futile and even dangerous ways because no others are open to them?

The answer is perhaps to be found in the remark once made by the Head of an Italian Settlement in New York: "Latin girls have three way of expressing and satisfying their love of the beautiful, and these constitute our best means of approach to them; that is, through handiwork, the dramatic instinct and their sense of rhythm." If this be true, would not Association leaders in Latin countries do well to try to attract girls and provide recreation for them along the lines of such natural aptitudes?

It is unintelligent and a neglect of obvious opportunity to assume a disapproving attitude towards either the dramatic instinct or the rhythmic sense, simply because in improper surroundings and under wrong conditions they are harmful. Does not the Association exist partly to supply, in proper surroundings and good conditions, the needs of its girls, of all the girls it can reach in any legitimate way? And who shall say that the appeal to racial aptitudes be not a legitimate way? The love of handiwork is satisfied in many Italian girls by their daily occupations, which supply the shops here and abroad with the beautiful things for which Italy is famous. The need for dramatic expression involves creating the means. Italian literature seems singularly deficient in suitable plays for girls. A beginning has been made in Rome, where an allegory was written and acted by the girls of the Young Women's Christian Association. Myths, fairy tales, mystery plays, pageants, must be adapted and modern scenes written around Association life. For the rhythmic sense we must provide folk-dancing and gymnastics with music, and choral-singing, that standby and delight of girls everywhere. In such ways evenings of healthy recreation could be arranged that would employ both mind and body actively.

Many girls would come gladly, who need our help and influence yet are shy or suspicious of a direct invitation to a Sunday meeting or a Bible circle, and during such evenings the influence of the cordial greeting, the cheerful Association rooms, the mottoes on the walls, the loving Christian atmosphere, usually arouse questions and open the way to an invitation to the more definitely religious activities. For in wishing to help our girls to a fuller development on all sides we must never lose sight of our ultimate aim—to bring every girl into personal relationship with Jesus Christ. And every means that can help in realizing this aim is a lawful means and worthy of the traditions of our Association. Therefore let us not shirk our responsibilities, but open wide our minds to new methods and the doors of our Associations to the great throng of girls who need us—and whom we need.

Concerning "Downward Paths."*

Edith E. Overton.

At this time when every relationship in society is strained to the uttermost by the turmoil of war, every thoughtful man and woman is summoned to formulate some opinion in regard to the betterment of our social life, and especially to reform in matters of sex relationship. Moreover, at this time many leaders of the Young Women's Christian Association are considering as never before the reason why, with all our endeavour, we reach so few of the girls who need us most, those who have been called "the waverers" more particularly. It is, therefore, to be hoped that this small volume will reach a very wide circle of readers amongst us. It is valuable by reason of its explicit purpose to study the motives that induce women "to enter the trade," especially in Great Britain.

Detached from sentimentalities and prejudices, an attempt is made to approach this investigation as in the case of any other trade dangerous or revolting to a good community. "Why is a trade so dangerous to health, so unprotected by law or custom, so universally condemned by public opinion, always supplied? How many workers does prostitution employ? Under what conditions do they work? What remuneration do they receive?"

The enquiry mainly deals with the life-histories of women who have not been successful; the inaccessibility of the more intelligent and more successful women renders enquiry an almost impossible task. But as one reads on to the conclusions one is faced with facts which lend strong encouragement to the statement that many of the factors that go to the making of the prostitute (and probably of her customers also) are "definitely remediable." Here is the key-word for study and for action, the incentive for co-operation, based on a knowledge of facts and an ardent devotion to social betterment. "Hitherto respectable women have regarded the prostitute as a plague to be

* *Downward Paths:* an Enquiry into the Causes which Contribute to the Making of the Prostitute. With a foreword by A. Maude Royden. Published by Bell, London. 2s. 6d. net. Pp. 188. Appendices: (i.) Analysis of home conditions of 356 prostitutes. (ii.) Alleged causes why 669 women and girls became prostitutes. (iii.) Previous occupations of 830 prostitutes. (iv.) Age of first lapse in above 830 cases. (v.) Age when they become prostitutes. A small, but good, bibliography of international interest is added.

avoided, or at least as a lost soul to be saved. Now they are beginning to realize that she is a disaster to be prevented, and, furthermore, a disaster for which they have a personal responsibility."

It is obvious in almost every page of this book that the girls who fall are girls not of a class apart but just the kind we workers in the Young Women's Christian Association meet and talk with every day of our lives. Life-histories are cited by the score, and with arresting monotony comes the cause assigned for the downfall as "accidental"—"due to circumstances rather than of her own nature." In our employment agencies, in interviews and correspondence in our offices, in clubs and institutes and hostels, we have contact with the girls whose tendencies are to faults of idleness, unruliness, silly vanity, reckless desire to see life and have a good time. With wise management, the offer of proper recreation and the chance to learn to love the things that are true and lovely and good, many are tided over the dangers of adolescence. Knowing, as we do, the tremendous appeal which the dancing hall and the picture palace, and gay clothes, and light and bright, warm surroundings make to the working-girl at the end of a day of dull and tedious toil, ought we not to take it seriously when it is proved that for these things the majority of girls sell their honour? Ought we not to be more thorough and up-to-date in providing recreation and an environment which suits the young and gay and helps them to be at their best?

The Young Women's Christian Association has always had a large membership among domestic servants, but here we learn there remains much land to be possessed, and one would like to suggest that some reading this book may hear the call of God to give themselves to conditions of a life which produces far and away the largest count of prostitutes. The call is specially opportune at a time when women's labour is much in demand and each household is trying to be unselfish in its use of labour. Readjustments must be made, and made with a view to the enrichment and ennobling of life and relationship in domestic service. "But we find that the solitude of the general servant's life, although it protects her from bad companionship and solicitation, is yet more dangerous to her than rough company, bad language, temptation to drink,

over-fatigue and uncertainty of income are to the factory girl, for the latter has full opportunities for letting off the wild spirits of youth." One quite definite remedy for a large part of the problem of immorality lies in a campaign of friendship for the sake of the thousands of servants who are lonely and dull, and who find in sexual sin a vent for animal spirits and the natural, rightful demand for change and fun. We believe that education and wider interests make for purity of mind and action, but there is a call for reflection in the evidence given of the fine material of the young womanhood which now is running to waste.

Many matrons of Rescue Homes tell us that "setting aside the feeble-minded, the girls who come to them at the present day are largely of an emotional temperament, and that they are often artistic, musical, good-natured and very lovable." Does the religious spirit and the programme of a Young Women's Christian Association Institute adequately consider this type and meet her case just exactly at the point of need? The homeless girl is one who concerns us most frequently in all kinds of Young Women's Christian Association work. Many girls leave home because it is unsatisfactory and crowded; many deliberately come to the larger towns for adventure, and quite continually a girl finds herself temporarily without a home. The difficulty of obtaining any clean and decent lodging for which she can pay, and the sense of being alone and unwanted in the crowd, make her an easy victim to immorality. The waiting lists in many of our city hostels should be a grave concern viewed in the light of bad housing and bad homes as causes of prostitution.

We would note in conclusion a consideration of which only passing mention is made: "The financial cost to the nation of the prostitute class must run into millions. . . . Further, there must be included the cost of maintenance of thousands of women during frequent illness and premature decay, in rescue homes, workhouses, hospitals, asylums and prisons. The diversion of thousands of women from productive labour to destructive idleness is an item of national waste. An even greater price is represented by the spread of venereal disease." This enquiry should help at the present time in formulating wise and effective legislation and forming a public opinion not too ignorant nor too prejudiced to help in the administration of it.

The Attitude of a High-Caste Hindu towards Christianity.

An Indian Christian.

To enable Europeans to understand the attitude of a high-caste Hindu towards Christianity it would be essential to explain briefly what caste is. When asked recently by an Englishman if caste was dying out in India, I was obliged to say that it was not "dying out" but "breaking down." It will be a long time before caste entirely "dies out" of India, and it would not be wise to hurry its extinction, for it is an ancient institution, grown with the growth of the Aryan race, in fact, forming an integral part of it. There, however, are strong proofs that caste is breaking down, that the true reformers who have the good of the country at heart are doing their utmost to recognize the equal rights of every human being, and are, sometimes even at the cost of great self-sacrifice, trying to raise the depressed outcastes by education and by personal intercourse. But it is a difficult task, and has so far been successfully accomplished only by missionaries filled with the love that knows no difference of race or colour.

Europeans do not realize what the complex divisions of caste involve; how it means not only a difference in the social scale, but a difference in ideals, in the up-bringing, in refinement, and even in the forms of speech used. Besides, there is a distinction between classes and castes. Each caste is sub-divided into classes. The Brahmans belong to the highest caste, and yet there are gentlemen Brahmans, Brahmans who are family priests from father to son, Brahmans who serve as cooks, and Brahmans who are water-carriers, and these different classes may inter-dine but may not intermarry.

The origin of caste is too well-known, and need only be briefly noticed here. In ancient times there were only three castes—the Brahmans, or priestly caste, who were the advisers and teachers of the Aryan race, and the receptacles and preservers of learning; the Kshatriyas, or the warriors, that ruled the country, defended it from enemies, hunted in the forests to provide the community

with food and protect it from wild beasts; and, lastly, the farmers, or tillers of the soil. The merchants, who are regarded as the fourth caste, did not come into existence till much later, when an advance in civilization brought the Aryans into commercial intercourse with other nations. The aborigines that were overcome by the Aryans were regarded as outcastes, and those who did not fly for safety into the hills and mountains were made slaves, and used to do the menial work in the Aryan settlements. The fair, handsome, conquering race from the north despised the dark, ugly, unkempt aborigine, and abhorred all contact with him.

As time went the Brahmans noticed that the Aryans were intermarrying with the aborigines and the surrounding races, and thus admitting alien blood into the community. To preserve the purity of the noble (Arya means noble) race they made strict rules forbidding intermarriage with all non-Aryans, and enforced severe penalties on any breach of the rules. Gradually the Brahmans grew in power, as the priestly class has always done in the history of nations, and as they grew in power they desired to maintain this superiority and reserve it as their special prerogative. They wished the other castes to regard them as purer and greater than themselves, in fact, as made of a different mould, and invented fables to prove their higher creation, which the credulous, because ignorant, non-Brahmans believed; they looked upon the Brahmans as the oracles of the gods, even as gods themselves. Strict laws were made by which each caste or profession was ordered to keep to itself, and was forbidden to interdine or intermarry, the penalty for transgressing either of these laws being exclusion from both castes. Thus aloofness and separation accomplished the end the Brahmans had in view, and till the present time they have preserved their superiority. It is Christianity, combined with education, that is now pitting its levelling forces against the tyranny of the higher castes, and is making slow, but sure, progress.

The present professional castes that exist, *e.g.*, carpenters, goldsmiths, coppersmiths, etc., bear a strong resemblance to the professional guilds that existed in England in the past, with this difference, that the Indian guilds neither intermarry nor interdine.

The aborigines, or the non-caste people of the depressed

classes as they are now called, did the work of scavengers, of skinning dead animals, tanning hides, and making and mending shoes. They lived outside the villages and towns in little settlements of their own, and were allowed to come into the village to buy or sell at stated times. No caste man touched them, and no Brahman allowed even the shadow of the poor outcaste to fall on him. The sight of a scavenger in the morning is still considered unlucky, and he is even at the present time addressed by some of the high-caste Hindus as "the wretched one." The following extract from Manu's code shows how the treatment of the depressed classes has come down from ancient times. Manu had told India that the low-caste man was created to be the slave of the Brahmans. As to certain classes of outcastes he laid down the following regulations:—

"The abode of the outcastes must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses; their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron; continually they must move from place to place. Let no man who regards his duty, religious and civil, hold any intercourse with them; let their transactions be confined to themselves, and their marriages be only between equals. Let food be given them in potsherds, but not by the hands of the giver; and let them not walk by night in cities and towns."

Fortunately Manu's code is not strictly followed by the caste men at present; but some of it is still observed, especially in villages where education is backward and Christianity has not sufficiently influenced the higher castes.

This cruel treatment of these classes, so long continued, has degraded them, and their habits, their language, and their ideals have become unclean. But Christianity has worked miracles, and the transformation wrought in the lives of these originally degraded human beings is marvellous. The bulk of the Indian Christian community is made up of these depressed classes, and the Brahman, when he sees the gentle, refined Christian girls and women in the schools and colleges, and their clean, pure homes, cannot but acknowledge the raising power of Christianity. High-caste Hindu girls, who would refuse to touch or even

allow the shadow of "the wretched one" to fall on them, would not mind sitting beside such a one in class, sharing her books, and even inviting her to their houses after she becomes a Christian!

It will now be easier to understand how one of the hardest things that a high-caste Hindu girl has to do when she becomes a Christian is to break caste, *i.e.*, to give up home, and relations, and friends, and to live with people who are entirely different to what she has been used to. It is an uprooting from the old soil and a transplanting into a new one, and it is a painful process; the whole life has to be readjusted. To become a Christian is not considered honourable, indeed dishonourable, even a crime. A Brahman mother would rather see her daughter throw herself into the well or commit an immoral act rather than become a Christian. To give up one's ancient religion, to eat with an impure Christian, is the height of iniquity. Let not such a one show his face again; let him be dead to the family. He is polluted; he is a pervert. It is not possible for Western people to realize the bitter contempt conveyed in the tone of a non-Christian when using the vernacular equivalent for the English word "the polluted." A high-caste Christian convert has often writhed under the sound of it. This bitter animosity against Christians is not so openly expressed now. English education and culture has taught people self-control; but yet it is there and cannot but be felt.

Another difficulty which perhaps cannot be understood to its fullest extent is the breaking of family ties. Western life allows girls freedom of action almost from childhood, which makes them independent, able to go about alone and take care of themselves. It is only of late that a very few Hindu girls have been allowed to travel about alone or live in schools and hostels. These are only exceptions, but, as a rule, a Hindu girl is always kept at home, either at her father's or husband's. She is never allowed to spend a night away from home, even with relations, unless she is accompanied by her father, or mother, or husband. She naturally shrinks from publicity, from facing the world alone without the protecting care of the men. From personal experience I can say how hard it was to go to college unaccompanied by father or brother, after being used to a sheltered life. Every rude look was

terrifying, and it needed great self-control to persist till one was used to it. Can one be surprised at the shrinking from becoming a Christian, which means leaving home and living with strangers in totally new surroundings? I have heard a Brahmin girl speak of her experiences, and it made one's heart ache to hear what she had to go through the first few days after she left home. The girls she had to live with were socially inferior to her, and their lack of refinement in conversation and habits jarred on her. She felt she could not live with them, and once or twice the feeling of loneliness that overwhelmed her was so unbearable that she was tempted to give up Christianity and run away home and beg her mother to take her back.

Is it surprising that sometimes Indian Christians for lack of sympathetic fellowship during their first loneliness are tempted to be untrue to the new religion they have accepted, return to their former associates, and prefer an attitude of tolerance from them rather than that of isolation in their new life? Their faith is not strong enough to stand the hard tests, and the allurements of their old life are too strong and fresh to be resisted. And yet I do not wish to justify those who have gone back; I have merely presented the extenuating circumstances. There are many who, in spite of hardships and persecution, loneliness and isolation, have endured and have resisted almost unto death, and their testimony is that it is worth it. They have found friends amongst those whom they formerly despised; friends, who may not have belonged to the same caste and yet in associating with whom all thought of class or caste was forgotten, and friends with whom fellowship was a privilege; and I may add that they were able to say with St. Paul "I count all but loss for the excellency of the knowledge of Christ Jesus my Lord." *

* I wish to state that I have purposely avoided introducing the question of Missionary fellowship as I am considering the matter from the Indian standpoint.

China's Appeal for Association Secretaries.

A LETTER FROM THE NATIONAL SECRETARY.

DEAR FRIENDS: During the past two months I have made visits to Peking, Tientsin, Foochow, Canton, and Hongkong, with a brief period of five days in Shanghai between my trips north and south. There has been so much of interest in all these places that I feel I must share some of them with you.

In **Peking** I witnessed the opening of the Young Women's Christian Association. We had been looking toward this day for nearly seven years, and I shall not soon cease to feel the thrill of joy and thanksgiving that surged through me when at the first meeting of the Board of Directors, Mrs. Soong, just elected president, took the chair, and in a most dignified and capable manner presided over that important meeting; nor shall I soon forget that first meeting of all the members in the presence of whom the Directors signed the constitution. Truly it was a memorable occasion, and I breathed a prayer of thanksgiving that a long-standing hope had been realized.

One evening during my week in that fascinating capital city I had a most enjoyable time at the home of Mrs. Tong, a friend of ten years' standing. She used to live in Shanghai, but moved to Peking some four years ago, and was eager to have me meet some of her friends there. The group she invited was a most interesting one—all ladies. I think I shall go right around the table to introduce you to them—first there was the wife of the Speaker of the Senate, then the wife of the President of the Board of Agriculture, next the wife and daughter of a prominent physician, then the wife of one of the editors of the oldest newspaper in the world, next the President of the Peking Young Women's Christian Association, then the wife of the Chinese ex-Consul-General to San Francisco, and lastly my little hostess, whose husband had just returned from a Government mission to Washington, D.C.

From Peking I went to **Tientsin.** The Young Women's Christian Association there has been organized for a little

more than three years. They have recently succeeded in renting a building much larger than they formerly occupied, and the activities in the Association have gone forward in a simply splendid way. One thing that struck me was the amount of time the Board of Directors give to the work—they are all women with children and homes, and they do not neglect their families either. I have been in the homes of several of them, and they are simply among the ideal Christian homes to be found anywhere; with the help of good servants, however, they have a good deal of free time and they apparently chose to use it at the Association. I think I was never at the Association building without seeing from three to six of the Directors there. One Saturday afternoon one of the Directors was giving a party to a group of about 30 poor kiddies of the neighbourhood, for whom a free school has been opened by the Association; a little later another Director was teaching a class in Chinese cookery, while two others were chaperoning a gymnasium class (taught by a man because our Physical Department has not yet been able to supply Tientsin with a Physical Director and they will have gymnastics). On another afternoon at least five Directors were present at a lecture on Temperance Reform, dealing with the problems of gambling, cigarette smoking, etc. And on Sunday my heart did rejoice to see six of the Directors there teaching Bible classes and afterwards meeting together in a Normal Class led by one of the city pastors. Verily those Directors set a good example to the members in the way they give themselves in service for others.

The few days I had in **Shanghai** at headquarters before going on south were what might be called hectic. I had been away three weeks in the North of China and was about to start on a five weeks' tour in South China, the result being that the work of two weeks had to be crowded into a few days. However, I had time to observe that the foreign secretaries had recruited more than a dozen splendid new volunteer workers among the European women of Shanghai, several of them being from non-missionary circles. They are teaching drawing, English, cooking, sewing, and literature and Bible. This in itself is a big piece of service, for it means not only that the Chinese members of the Association have the benefit of the very finest teaching along these lines, but it brings European women into touch

with Chinese ladies and friendships are formed which otherwise would not be possible.

Much more might be said of the Shanghai work, but you know already more of it because it is our oldest Association. I must, however, not fail to say that since the senior foreign secretary was called home last summer because of illness in her family, leaving two secretaries who had not yet been in China a year, the Board of Directors and the Chinese secretaries have put their shoulders under the burden of that Association in a most admirable way, and instead of allowing any slump in the work have called out many new embryo supporters for the Association and fine progress is being made.

One morning as I hurried past the gymnasium I simply had to stop for a few minutes to watch those 16 girls who are beginning their two years' course in our National Normal Training School of Physical Education. I had not before seen them in their gymnasium suits—which are not just like our suits at home, but an adaptation of the Chinese dress, combining comfort, suitability and beauty. As Miss Chun, the head of the Training School, stood before her class directing them in floor work, I had a little secret thanksgiving service as I beheld another dream come true. The 16 girls in that class represent almost, if not quite, that many schools, sent in most cases by the school to take this training with the understanding that they shall return to teach gymnastics upon the completion of their course. Six of the best Government schools are thus represented and about the same number of mission schools, nine registered as non-Christian and seven as Christian. Strongest possible Christian influences surround them in this school, and we are praying that none shall leave the school without becoming Christian. I received a letter while I was in Canton telling me that one of these had decided that she must be a Christian, and had already been baptized and received into the Church—this about two months after she entered the school.

I had three days in **Foochow** on my way south—time sufficient to feel anew the pressure for the beginning of the Association. It has been eight years since the first foreign secretary was sent there; since then three others have been sent. Of the four appointed, two were granted sick leave, one was transferred to another centre, where the

need was imperative, and now only Miss Harshaw remains. She is eager to get things started. If Miss Crane is able to return next fall the work can then be started. The Association is sure to grow very rapidly when once begun.

The residences in both Foochow and Canton are progressing rapidly now; the former was up to the first floor, the latter to the second.

In **Canton** I was simply amazed at the growth that Association had made in the interval since my last visit a year ago; a membership and finance campaign was just being completed. The workers had been divided into two teams, one white and one red. Practically all the work was done by the Chinese ladies without the help of the foreign secretary. There was great interest aroused and not a little excitement as well. The campaign lasted ten days and was set to close on a Saturday, but the rules failed to state the hour. As a result, campaigners kept coming in with their money and names of new members until late at night. The Chinese secretary and several Board members were kept at the building until midnight. Several of them had private secretaries helping them receive and record moneys. A larger amount was raised than is needed for current expenses this year, so $2,000 was put on fixed deposit in the bank to serve as a nucleus for the land fund. This leads me to an important matter: the rooms rented by the Association, which a year ago afforded ample room for all activities, have been entirely outgrown, and as no larger place suitably located can be found, the Directors are planning a land campaign within the next few months with the hope that America will provide a building. I was taken by the President of the Board to see two pieces of land that are under consideration. From $20,000 to $30,000 gold, dependent upon locality, will be needed to purchase a suitable site.

The chief aim of our Foreign Departments at home in sending secretaries out here is to develop Christian leadership among Chinese women through the Young Women's Christian Association. As one sees such big pieces of work carried through by the members, it does indeed cause real thanksgiving that this organization is being used by God to call out women of character and ability, and by placing responsibility on them to make of them really great leaders of their own people.

It seemed to me that a great day had dawned for China on that afternoon when I was present at the monthly business meeting of the Canton Board of Directors, and took note that during that business session of nearly two hours, when very important issues were being discussed and far-reaching decisions made, that the Chinese Board members and secretary carried all the business through, and the foreign secretary did not say a single word throughout the reports and discussions. To be sure she is a wise leader and knows what the function of a foreign secretary is, *i.e.*, to stand behind the scenes ready to guide when necessary, saving some mistakes, not all, giving inspiration, and proving herself a friend in need.

During my stay in Canton, in company with Mrs. Cheng (President of the Association) and Miss Boutelle, I paid a visit to the Governor of Kwangtung Province. This appointment had been made by Mrs. Cheng, who had already laid some facts concerning the Canton Association before the Governor's notice. We of course expected a very short interview, but, on the contrary, we found the Governor most eager to hear in detail of the work of the Young Women's Christian Association in China, and desirous of discussing the educational development of women in all its phases, from the Montessori System right up through college and normal training. Instead of a short interview, therefore, we were kept for more than two hours. The Governor pledged $1,000 toward the purchase of land for a building and promised to help the Association find a suitable site.

I well know that this letter is already too long, but I cannot close without telling you in brief of the pressure that is being put upon us to extend our work into other cities. Just before leaving Canton the President of the Canton Association told me that she had been receiving letters from ladies in **Hongkong,** only 90 miles away, asking her to help them organize an Association too. Our experience has been that while Chinese women grow very soon to a place where they can carry large responsibility, they need trained and experienced leadership in the beginning in order the more surely to arrive at that place of development. It is, therefore, most important that we should have foreign secretaries to pioneer in these cities and advise from the beginning.

Mrs. Cheng and I were having lunch with Miss Li, the Chinese general secretary, just before I was leaving for Shanghai, *via* Hongkong, and knowing that she could help handle the situation, she decided to go with me to Hongkong. She hadn't time to go home before the boat was due to leave. She therefore telephoned to her husband and had her suit case sent to the boat. I had one day in Hongkong between boats, and Mrs. Cheng invited three of the most influential ladies, and at the same time those most eager for an Association, to meet with us at the house of a friend. Instead of three five came, and a more interesting group of women I've not met before. They knew exactly why they wanted an Association and what they wanted it to mean in Hongkong. They told me that the Association was needed to supplement the Church in providing some form of social life for women, and also to constitute points of contact with non-Christian women whom the Church was not reaching. One of the group had a friend who has recently gone to Shanghai from Hongkong. There she has become a most interested member of the Association, and had sent back all the Association literature she could get hold of to her friend Mrs. Ma. Two other members of the group had sisters who are board members of the Tientsin Association. Another was a member of the Canton Association, and during her temporary stay in Hongkong had thrilled all her friends by her enthusiastic accounts of the glories of the Canton Association.

The outside world may think of China as a country with very poor facilities for communication, but knowledge about the Young Women's Christian Association is being carried into many cities, and we are confronted with an enormous problem. Either we must have foreign secretaries on the field ready to send into such places—women who have had the training and experience to lead wisely—or we must stand by and see organizations spring up called Young Women's Christian Associations, and in most cases missing the mark, because though managed by women who have the ability, they have no way of knowing how to build up an Association without experienced help.

I explained to this group of women in Hongkong the following necessary steps towards organization in order to ensure an Association with a strong foundation :—

1. A formal written request to the National Com-

mittee from a group of Chinese representing all the Churches and also representative missionaries.

2. The appointment of at least two foreign secretaries.
3. The finding and training in Shanghai of a Chinese secretary.
4. The appointment of a Pre-organization Committee.
5. The regular prescribed pre-organization work to be done under the direction of the Pre-organization Committee, lasting through a period of several months.
6. Organization of the Association.

I was much impressed with the keenness of these women and their reasonableness. They expressed a real desire to be led. The test, however, will be as to whether the National Committee is able to strike a pace to satisfy them. They want the Association *now*. They had thought that they could start at once. Their plan was to organize immediately, rent a room down town, run a membership and finance campaign, and have a building of their own soon! If we only had two secretaries to send now, even though they were engaged in language study, the fact of their being there would give the women confidence to wait for a time.

I am praying that a properly-qualified British University woman and an American University woman with city Association experience shall offer at once for work in this city. And then there are those four other capital cities which have been waiting from two to seven years, and I have just received a tentative call from a fifth city. This afternoon I have again reviewed our field and find that **we need forty secretaries right now,** in addition to those we have, to fill places from which urgent calls have already come, and to provide for furloughs, and to strengthen understaffed centres where we have already undertaken work.

If you know of any who seem qualified to come, will you not do them and China the favour of referring them to the American Foreign Department, 600, Lexington Avenue, New York City, or to the British Foreign Department, 26, George Street, Hanover Square, London?

Sincerely yours,

Dec. 14th, 1916. GRACE COPPOCK.

The Friendship of Barnabas.

E. I. M. Boyd, M.A.

In these days of societies and associations, policy and method, training schools and graded salaries, we may be tempted to forget what a large and important part was played by simple friendship in the earliest days of Christian work. Our Lord called the disciples not to be His servants but His friends, while He Himself was not only called by His critics but was in actual fact "the friend of sinners." His work and that of the disciples in the first days of the Church was largely that of making friends among an ever-widening circle. The idea of an official relationship between them is foreign to the atmosphere of His life amongst them. They were just friends, believing in each other supremely and in God, Who had drawn them together in His service, reconciling them to Himself.

The comfort and bracing encouragement of this experience can perhaps only be fully realized nowadays by those who, like the first circles of Christians, know what it is to be gathered literally one by one into the Church, "a man set at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Yet this attitude of mutual trust, the readiness to welcome new fellow-workers, to appreciate "the young ones" and to give them their chance, and often their second chance, works with wonderful power even in Christian lands. And I would appeal for it amongst us, especially as it was demonstrated in the friendship of Barnabas, at this time when there is such an appeal for a further outreach on the part of the Association and such a compelling need for reinforcements in the secretaryship in practically every country.

Barnabas, you remember, was a man "full of faith." Through his ministry at Antioch "much people was added unto the Lord," and from the way in which he was entrusted with the relief funds of the Church, as well as with the overseas mission to Cyprus and Asia Minor, he was undoubtedly what we know as a leader in the first Christian community. His faith in God, however, was combined to a

marvellous degree with the grace of believing generously in other people.

It was Barnabas who stood surety for Saul of Tarsus when "he essayed to join himself to the disciples and they were all afraid of him" at Jerusalem; it was Barnabas who remembered Saul when later a strong helper was needed at Antioch, and who spared time from the busy days of a remarkable revival to go himself to fetch Saul from Tarsus; it was also Barnabas who believed in John Mark when Paul refused to take him on the second missionary journey, and who started off himself with him, giving him his second chance. It doubtless cost Barnabas a great deal to vouch for Saul in those early days. His name had been one of terror to the Church. Who could be sure that such a gifted enemy had really humbled himself as a little child and entered the narrow gate? Socially as well as intellectually Saul of Tarsus was probably greatly superior to most of the Church at Jerusalem; his whole outlook was wider as a Roman citizen; his method altogether bolder and more impartial than that of the humble circle of which Barnabas as a Levite and a man of property had possibly been chief member hitherto. Yet Barnabas had the courage to believe in Saul, to capture him with all his gifts, his new ideas, his social prestige, for the work of the Church. As we now regard the Church it does not perhaps seem such a venture of faith, but in those days Barnabas risked much, and eventually he himself was, of course, completely thrown into the shade by the new leader. Instead of "Barnabas and Saul" we read more and more of "Paul and Barnabas." But what was loss to Barnabas was immeasurably to the gain of the Church, and even if those of us who imitate his friendship suffer equal eclipse, will it not be worth while to gain some one equally superior to ourselves in every way for the work?

There was, however, the other torch which the match of the friendship of Barnabas kindled, the torch of the evangelist Mark. John Mark seems so have been one of the near relatives of Barnabas (Col. iv. 10), but a faint-hearted soul, who turned back when he might have shared the great experience of the first of Paul's missionary journeys if only he had had more faith. For him, too, the friendship of Barnabas meant much, and perhaps the ultimate

service associated with his name as the evangelist of our second Gospel would never have been rendered but for that encouragement to start afresh which was offered to him, at what cost to himself, by Barnabas. Is it too bold a thought that possibly Mark turned back because, like others we all know, he realized he "could never preach," that his service to the Church must lie in quite other directions? In that case it shows all the keener discernment in Barnabas, who, as far as we know, wrote nothing himself, that the young man did justify the faith placed in him and accomplish great things with his pen.

Sometimes it is more difficult to discern and encourage the exercise of a lesser than a greater gift. Often it is extremely hard to forgive faint-heartedness, as it seems, in face of a compelling need such as that of those heathen cities of Asia Minor, so well known to Paul. Yet the friendship of Barnabas achieved both, and thereby gained Mark as well as Paul for the service of the Church.

> "As ye have been loved, so love;
> As ye have been judged, so judge;
> As ye have been forgiven, so forgive,"

says an ancient writer. At this time so may we also receive the grace of discernment and believe in one another, and thereby the service of the Church in all the earth will be enriched, and through the Association in particular.

"*Christianity can never teach common-sense. It teaches the kingdom of heaven. It may permeate common-sense with the tincture of its ideals, but the more common-sensible it becomes the less it is Christianity. It is the folly only possible to the supremely wise.*"

(*Pencilled scrap found in a mud-stained bag of Mrs. Percy Dearmer in her tent.*)

Some Ideals Common to Voluntary and Professional Workers.

Mary Christie.

The war has brought many changes, some which will prove merely temporary, others that will be lasting, and it is a difficult task to prophesy which will fall into which category. There is, however, one change which must have a permanent effect, and that is the changed attitude of women towards work. A great deal has been said about the changed attitude of men towards women's work, but it is at least arguable that this is less important than the change in their own attitude. It is a change which the passing years were slowly bringing about, and which has merely been precipitated by the war. Those who are in a position to remember how women's work was regarded fifty years ago cannot fail to realize how great this change is, and yet before the war there were still many women who did not realize the true dignity of work. There were still many who were sorry for girls who had to earn their own living, and who considered it more honourable to live a life of idleness than one of toil. That there are idle women still to be found it is true, but not only is their number much smaller than it used to be, but their position in the eyes of society is different. Not to be at work is rather a thing that needs an apology now—a thing to be ashamed of rather than a hall-mark of respectability.

We may start, then, with this recognition of the dignity of work as a fundamental advance. If we examine the matter more closely we shall see that there are several minor points of hardly less importance. One of these is the idea held by many that whereas house work was allowable, manual work was degrading. We have made the discovery that there is nothing degrading in scrubbing a floor, or peeling a potato or scouring a dirty pot, that the only thing degrading is to do it badly, and while those who are free to leave home are doing these things in hospitals and canteens, many who have ties, which make this impossible, are doing the same thing in their own homes in

order to free others. We thus see the dignity of all forms of work realized.

There is another distinction that has been over-emphasized in the past, namely, the distinction between paid and unpaid work. The curious thing in this case is that we used to find the paid worker looking down on the unpaid worker from the professional standpoint, while we had the unpaid worker looking down on the paid from the social standpoint. Can we say that the war has obliterated this distinction also? Not altogether undoubtedly, but yet to some degree. There is no doubt that many women of high social position are doing paid work, and that no one looks down on them for so doing. It is clearly recognized that in this time of national necessity the important thing is for each person to do the work for which he or she is best qualified, and if it is work that commands a salary, that need not deter anyone from taking it. The status of the voluntary worker has also been improved because so many women are doîng such admirable voluntary work, and here we come to the crux of the whole matter.

Why did the professional woman look down on the voluntary worker in so many cases? It was not because she was unpaid at all, but simply because in so many cases she was unreliable and inefficient. All that is required to raise the status of the voluntary worker is to raise the quality of her work. A great deal of admirable work has always been done without pay. We are all acquainted with the devoted social worker who gives up her life to her work in a way that few professionals would care to imitate. At the same time we all know that she is the exception, not the rule. Those of us who in the past worked with both paid and voluntary workers know in too many cases that the latter did not take their work seriously enough. Any excuse was considered sufficient for absence, and in many instances the idea that such was needed was not even recognized. The organizer of children's play-centres in one of our large towns complained that though she had quite a good staff of helpers as far as numbers went, she never knew whether all her arrangements would not be upset by half-a-dozen of them absenting themselves without even troubling to inform her. Instances could easily be multiplied.

There is, however, no doubt that the war has made a

change in the attitude of the voluntary worker. Some of the unreliable are still to be found, but on the whole the voluntary worker in hospital or canteen is just as regular and punctual at her work as the paid superintendent, but is she as efficient? This is quite another matter. The voluntary worker has often quite as great natural capacity as the paid one, and in many cases a better general education, but what she usually lacks is definite training for her work. As the months pass many volunteers are becoming efficient because they are being trained through their work, but every fresh recruit has to buy her experience, and that in many cases very hardly. It is here that the danger in the future lies.

We may hope that after the war those who have been doing such excellent work as volunteers in our hospitals and canteens will still desire to continue at some useful employment. Those who have tasted the real joy of work certainly will; but what are they to do in the future? Two courses will be open to them. One is to take up professionally the work that they have been engaged on, and this especially applies to nursing. The other is to turn their energies to some other field of labour where voluntary work is required. Some will certainly take the first course; others will feel that they would rather take up some other form of voluntary work, and this will be especially the case with those who have to combine their work with home duties. It is these whom we want especially to consider, because much depends on how they regard the work which they take up. We may certainly hope that, having learned to treat work seriously in one capacity, they will continue to regard it thus in another, and whatever amount of their time they agree to devote to their work, from one evening a week to a full week of forty hours or more, they will regard as sacred to work, and on no account to be encroached on. May we also hope that they will have learned a lesson from their own inefficiency when beginning their war work, and be prepared to undergo definite training to fit themselves for what they undertake? This is not by any means so certain. The idea that all the volunteer has to do is to offer her services and they will be thankfully received dies hard, and many are easily discouraged at any suggestion that training is required. If, however, advocates of the

value of voluntary work are really anxious to make good their claims, this is the way to do it. If the voluntary worker is to hold her own by the side of the professional she must do so by equal efficiency as well as by equal devotion.

There is work of many kinds calling out for volunteers: children's play-centres, girls' and boys' clubs, children's care committees, infant welfare centres, relief societies of every kind, all these need helpers, and in every country where such activities have been developed. There is besides much work to be done in organizing women workers, which will be even more necessary after the war than it has been hitherto. There is the crying need for women members not only of Boards of Guardians and Town and County Councils, but also on the governing bodies of hospitals, of industrial schools and of reformatories. All institutions which deal with women and girls should certainly have a large number of women on their boards, and it is hardly less necessary in the case of boys, especially when, as in the case of industrial schools, they are taken very young.

Now there is still a good deal of prejudice against women sitting on many of these boards. Why? Partly mere prejudice, but partly because women are often what men term unbusinesslike. Before a woman can aspire to sit on such a board either as the result of co-option or appointment, or as an elected member, she must have shown her capacity in some other way. The other fields of labour mentioned above form an admirable training, but for them also some training is needed. The only training that is of any value is experience many will say. This is true, but there are various ways of getting experience. Too often the voluntary worker in the past has plunged into work with no one to guide her and without any idea that she needed guidance. Always she has made many mistakes; sometimes she has profited by them, sometimes she has not. In the former case a good worker has been made by bad means, in the latter a bad worker, who certainly might have been of more value, has resulted.

What then is meant by training being different? Firstly, there is a different attitude of mind. The worker goes with the idea that she has everything to learn, and that soon results in learning. Secondly, the worker definitely seeks a subordinate position and finds someone who will give advice

and help and show the right methods of setting to work. By this means many mistakes may be avoided, and where they are at first made they are much less likely to recur. Thirdly, the worker will seek to find out how things are done in other places, to compare methods, weigh results, and, instead of being one of those satisfied with things as they are, become one of the van ready to move on with the times. Fourthly, the worker will not despise theoretical knowledge, but will adopt some definite method of study not only of the immediate subject at which she is working but also of the state of society which has brought about the conditions needing remedies and of the remedies which are proposed and their relative desirability.

To those living in university towns, or indeed in many other towns, this will present no difficulty. Schools for social training are to be found in increasing numbers. In some cases special arrangements are made for voluntary workers; in all cases they are welcomed side by side with the future professionals, and in many ways it is good for both that they should take the same course of study. We have said above that the volunteer must aim at equal seriousness and efficiency in her work, we may further add that both volunteer and professional must have the same end in view, and here undoubtedly they may learn from one another. The professional certainly at times becomes too absorbed in the advance of society as a whole; the voluntary worker has been apt in the past to be so interested in the individuals with whom she deals as to lose sight of the larger end. What is wanted is that all should realize both the supreme value of the individual and also the importance of so dealing with his environment on right lines that he may have the opportunity to develop to the best of his capacity.

The common good must be the goal, and to achieve this there is needed definite devotion, definite knowledge, and a wide vision on the part of all. And where this is the case the question as to whether a worker is paid or unpaid will fall into its rightful position—one of great unimportance.

A La Lumière de Pâques.

Professeur Raoul Allier.

"Ne crains point! Je suis le premier et le dernier, et le vivant. J'étais mort; et voici je suis vivant aux siècles des siècles. Je tiens les clefs de la mort et du séjour des morts."—Rev. i. 17, 18.

Nous nous sommes demandé, à propos de Pâques, ce que le Christ pouvait nous donner. Nous sommes-nous demandé ce que le Christ, à l'occasion de Pâques était en droit d'exiger et d'attendre de nous?

Plaçons-nous, en effet, au point de vue du Christ. Si nous croyons qu'il est ce que nous disons, si nous croyons qu'il est le Vivant, elle n'a pas été ordinaire, la semaine sainte que nous venons de traverser. Elle s'est terminée sans doute par ce dimanche que nous appelons un dimanche de gloire et qui commémore la défaite de la tombe. Mais qui donc, dans les temples et dans les églises, en un endroit quelconque de la chrétienté, a pu répéter sans une morsure secrète le cri vainqueur de Saint Paul: "O mort, où est ton aiguillon? O sépulcre, où est ta victoire?" A l'heure même où nos lèvres essayaient de le répéter, notre pensée se portait sur ces champs de bataille où la grande faucheuse n'a pas chômé. Le message de vie et d'immortalité qui nous vient d'en-Haut n'a eu pour toute réponse, sur la terre, que les décharges d'artillerie, les clameurs de rage des combattants, les cris de douleur des blessés et des mourants. La voix des orgues a été couverte par le fracas de la mitraille; et, des poitrines humaines, il est monté plus de malédictions que de cantiques. La fête de la vie a été célébrée par la multiplication de la mort.

Aux jours de sa vie terrestre, le Christ s'en allait par les champs et par les villes, faisant le bien. Sur son passage, de tous les coins de l'horizon, accouraient tous ceux qui souffraient d'une infirmité quelconque, tous ceux qui souffraient dans leur âme ou dans leur corps. Il prenait position contre le mal, contre le péché sans doute, mais aussi contre la souffrance. Toutes ses paroles, tous ses gestes, toute sa conduite, tout en lui proclamait que le Père Céleste n'a rien d'un tyran impassible ou qui se complaît dans la douleur humaine.

Le Christ a connu toutes les souffrances de la semaine dite sainte, y compris toutes les souffrances que chacun de nous lui a infligées.

Et pendant que ces choses-là se passent dans notre Europe soi-disant chrétienne, il y a, sur le reste de la terre tous les millions d'hommes qui ne savent rien de l'Evangile et à qui l'on a commencé de l'apporter et de le prêcher. Ces hommes de l'Afrique, de l'Asie, de l'Amérique du sud, de l'Océanie, ils ont vu soudain les prédicateurs de la religion nouvelle sommés de rentrer chez eux en grande hâte. Ils se sont informés du motif de ce départ. Il a fallu leur répondre : " Vos missionnaires rentrent dans leur patrie parce qu'ils sont en âge de porter les armes et qu'on a besoin d'eux pour faire la guerre." Alors ces hommes étonnés ont encore demandé : " Ceux qui ont décidé cette guerre, ceux qui en ont la responsabilité sont-ils des chrétiens ? " Il a fallu leur répondre : " Oui, ils se réclament du Christ." Et ces individus que nous qualifions de païens n'ont pas insisté ; ils n'ont pas compris et ils ont baissé la tête avec tristesse. . . Et, dans l'Infini, le Vivant a pleuré à cause de la croix qu'une fois de plus on dressait pour lui.

Ah ! oui, le Christ vient de connaître une semaine sainte qui—passez-moi l'expression—sortait de l'ordinaire, et nous avons pensé surtout à la nôtre. Nous avons pensé à nos souffrances, à nous. Et pourtant que sont-elles, ô Sainte Victime, à côté de celles que tu as traversées et que tu traverses encore ? . . .

Eh bien ! S'il en est ainsi, si le Christ, dans les jours que nous venons de vivre, est passé par tant de souffrances, croyez-vous qu'il ait le droit d'attendre de nous une Pâques nouvelle ? Croyez-vous qu'il ait le droit d'exiger de nous que nous roulions la pierre qui est sur sa tombe et que tant de chrétiens se sont efforcés de sceller. Croyez-vous qu'il soit temps de faire sauter cette pierre et de permettre au Vivant de surgir et de marcher parmi les hommes ? Le Christ ressuscitera, car il le faut. Il ressuscitera dans les âmes ; il ressuscitera dans la société. Il le fera, ai-je dit, parce qu'il le faut. Il le fera parce qu'il l'a toujours fait, parce qu'il y a eu plus d'une fête de Pâques dans l'histoire de l'humanité.

Certes, pour moi, Pâques est autre chose que le symbole d'une réalité spirituelle. Pâques est pour moi—je

le dis en toute simplicité—une réalité historique, et je vois dans cette réalité historique le centre même de l'histoire de l'humanité. Mais, à la lumière de Pâques, je crois comprendre d'autres faits de cette histoire. Certaines écoles ont voulu nous représenter le progrès religieux comme je ne sais quelle évolution qui s'accomplit d'après des lois logiques et nécessaires, comme une sorte d'idylle abstraite qui se développe à travers les âges et dont chaque moment sort harmonieusement de celui qui le précède. Ce n'est là qu'une fantasmagorie philosophique; c'est du roman, c'est un drame, est un drame religieux dans l'humanité, c'est un drame, et un drame terrible. Si j'osais me servir de cette comparison, je dirais: le progrès religieux, c'est l'histoire des croix sur lesquelles Dieu a été couché, et c'est l'histoire des résurrections qui ont succédé à chacune de ses crucifixions. . . .

Et si Dieu n'a jamais consenti à être vaincu, pourquoi donc y consentirait-il aujourd'hui? Il aura sa revanche, et ce sera la revanche de la justice, la revanche de la sainteté, la revanche de la piété vraie, faite de confiance, d'abandon et d'amour fraternel.

Mais que seront nos Eglises dans cette période de l'histoire que la fin de la guerre ouvrira? Seront-elles ces petits cénacles de gens satisfaits d'eux-mêmes, qui se réunissent le dimanche pour se mettre en règle avec Dieu par la formalité d'un culte public, pour se donner l'impression qu'ils ne ressemblent pas aux hommes du dehors?

Nos Eglises, il faudra qu'elles deviennent l'asile des âmes torturées par l'image des multitudes qui sont au dehors et qui ne connaissent rien du Christ. Le jour où le Christ ressuscitera dans nos âmes, nous ne pourrons plus dormir, la nuit, en pensant aux milliers ou aux millions qui ne savent rien de ce que nous savons et en auraient besoin pour vivre. On ne viendra pas dans nos temples et dans nos chapelles comme dans un réduit bien capitonné et où il est doux de se mettre à l'écart du monde. On y viendra pour chercher des forces et s'en aller ensuite à la conquête de ceux qui se perdent.

Et notre amour ira encore plus loin que les limites de la mère-patrie. L'évangélisation intérieure de ce pays ne nous suffira pas. Nous penserons à tous les peuples et à toutes les races qui vivent en dehors de l'Evangile.

Membres des Eglises du Christ, nous avons à nous bien

mettre dans l'esprit que la distinction des hommes en races supérieures et en races inférieures, en races de maîtres et en races d'esclaves, n'est pas pour nous. Nous sommes, pour ces hommes, des frères aînés et pas autre chose. Les aînés ont à se pencher sur les cadets, à leur tendre la main, à les aider à monter, à leur communiquer toutes leurs richesses spirituelles. . . .

La voilà, l'Eglise de demain! Malheur à nous, si nous ne le comprenons pas et si nous trouvons qu'une seule de ces tâches est de luxe! Malheur à nous, car nous sommes alors de ceux qui pèsent de leur égoïsme et de leur lâcheté sur la pierre tombale pour que le Vivant ne puisse pas sortir et travailler parmi les hommes! Mais si nous voulons qu'il sorte, le Vivant, alors nous l'acclamerons. Et partout où il voudra aller, nous le suivrons, humbles sans doute, mais fiers aussi de l'honneur qu'il nous fait de nous prendre à son service.—*(Notes d'une Conférence prononcée dans le Temple de l'Etoile à Paris, le 6 Avril, 1915).*

The Christian Life in the Modern World.

Zoë Fairfield.

In August, 1914, the outbreak of the European war let loose forces of destruction and of change which we who live in the midst of the upheaval cannot yet estimate; at last we are compelled to ask ourselves whither the path upon which civilization has been advancing is carrying us? One thing, however, is certain—a new age is coming. The agony through which we are passing is in part the agony of death, but is it also the agony of birth? The answer lies with the Christian Church, with the failure or the triumph of Christianity in this day of its greatest trial.

Although written before the outbreak of the war, it is this question which Professor Peabody faces in his latest book, "The Christian Life in the Modern World."*

* Published by The Macmillan Co., New York. 1914.

> "Is the Christian life practicable in this present world? Is it possible to live in the world as it now is, accepting its methods, participating in its business, involved in its social, economic, and political machinery, and at the same time to lead a sober, righteous and godly life, fit to adorn the doctrine of God? Under what conditions can the ideals of the Christian religion survive?"
>
> "On what terms is it possible to live a Christian life in a modern world? Must not one take his choice between the two? Is the Christian religion a practicable faith among the inevitable conditions of modern efficiency and happiness; or is it the survival of an idealism which, however beautiful it may once have been, has become impracticable to-day?"
>
> "Whether contemporary life and historical Christianity are incompatible with each other, whether the choice must be made between the ancient faith and the modern world, that is a fundamental question. . . . One might sigh for a beautiful past, but he must live and work in a real, even though it be an ugly, present. The Christian life must be frankly surrendered if one is forced to the conclusion that its demands and ideals are impracticable in a modern world."

He goes on to speak of the critics who condemn Christianity as incompatible with modern life, and of the apologists who defend it as an alternative; of the utterances of "social revolutionists," and of the eschatologists. The form in which he states the difficulty is scarcely that in which the question appeals to the more thoughtful men and women to-day. The most serious criticism of Christianity comes from those who criticise it not because it is too good for the world as it is but because it is not good enough. The most dangerous apologists are those who are prepared to compromise with the materialistic forces which have been given undisputed right of way in modern life. The form in which most of us would prefer to put the question is rather, "*The world as it is will not do, can Christianity remake it?*"

As I have said, Professor Peabody wrote his book before modern civilization had fallen upon the present gigantic disaster. One wonders if he would still be prepared to quote with approval the words of the late Pope Leo XII. in 1891, at the beginning of his encyclical on the condition of labour: "Let it be laid down in the first place that humanity must remain as it is. It is impossible to reduce human society to a level. There is nothing more useful than to look at the world as it really is."

In reading all the earlier part of the book one has the impression that the writer is too conservative, too much

prepared to accept the results of modern materialism as inevitable, too ready to adjust Christianity to present conditions. But in the later chapters he breaks away and becomes much more revolutionary in his outlook, though he would deprecate the use of the word, and in the final chapter on the Church one finds at last the note which one rather impatiently seeks throughout.

> "No sign of the present time is so conspicuous as its summons to social responsibility and social action. . . . The most characteristic discovery of the present generation is not the telephone, or the automobile, or the aeroplane, but the social conscience; the new acceptance of duty as beginning in social obligation and ending in social redemption. It is by no means determined, however, what part in this vast and varied enterprise the Christian Church is to play. That it has waked to the consciousness of a new world is evident. . . . But this extension of responsibility is still frequently regarded as extraneous to the proper work of the Christian Church, a department of foreign affairs to be distinguished from the interior tasks of administration or inspiration. . .
>
> "This uncertainty as to the province of the Church and hesitancy to annex further territory as its own have had their inevitable effect. The social movement of the present time has in large part proceeded as though the Christian Church did not exist or were either a neutral or a hostile power."

Then, later, he describes the Church as he would have her be :—

> "It is a Church which comprehends within its proper sphere not worship, clergy, doctrine, and charity alone, but the whole troubled world of modern life, its conflicts of classes, its dissensions of industry, its problems of politics, its sins of property."

This chapter is a plea to the Church to set about the task of changing the world as it is into the world as it should be, not of seeking to adjust its life and edicts to the conditions which at present exist, and one is reminded of the saying of Professor Rauschenbusch, "The world is fundamentally good and practically bad, for it was made by God but is now controlled by sin."*

Of course there is a large element of truth in the contention of the earlier part of Professor Peabody's book, that the individual must do his best to live the Christian life in the midst of things as they are. None of us can escape from "the entanglements of sin." We cannot run away, neither is it any use to indulge in many and varied theories of social reconstruction and to neglect our

* "Christianity and the Social Crisis." Macmillan. 1912.

more immediate responsibilities. Speaking at a meeting on the study of social questions recently I heard a woman doctor say with obvious sincerity and quite without cynicism —"I sometimes wonder if it is not rather a pity that, while so many people can write interesting papers on social questions, I cannot find anyone who will come down to the crêche and help to hold the babies."

In the second chapter of his book Professor Peabody deals with "The Christian Life and the Modern Family," and there is a good deal that is wise and sane in the chapter although it leaves untouched many of the problems of the modern world. It is written almost entirely from the point of view of the middle classes and tempts one to ask can "Can only the well-to-do be practical Christians?" It touches hardly at all on the changed attitude towards marriage of the educated modern woman, of the claims of the professional woman to work after marriage, of the effect on the home of industrial conditions, of overcrowding and of poverty. It passes rather lightly over the more difficult aspects of the problem of the limitation of the family, and in the very necessary plea for domestic stability in marriage. There is not much recognition of the growing sense of the degradation involved in the close intimacy of a loveless marriage, nor of the real need for readjustment in family life and in the marriage relationship. All these things must be faced and thought about, and the real meaning of the Christian ethic made plain in relation to them. The conditions which govern our lives as individuals are not stationary but changing.

The chapter dealing with "The Christian Life in the Business World" is largely occupied with a protest against revolution, and the thought is exceedingly puzzling, but the constructive half is interesting. It brings out very clearly our Lord's sense of the value of labour :—

> "The teaching moves with a peculiar sympathy among the problems and interests of trade and labour". . . .
>
> "When with reiterated emphasis and varied figures of speech Jesus describes the Kingdom of God which it is His mission to found, it is the workers of the world, doing their daily business, who seem to Him most typical of the Kingdom and its aims. The sower in the field, the shepherd leading his flock, the merchant buying pearls, the fisherman casting his net, the labourer waiting to be hired, the householder digging his wine-press"

This chapter closes with a full admission of the need for radical change :—

> "If business is not reformed, it is likely to be transformed. The alternative to a violent economic revolution is an accelerated economic evolution. If capital is to escape confiscation, it must accept consecration. Nothing is more obvious than the fact that the present industrial order is now on probation, and that its justification must be found in its contributing both to utility and to justice. If it does not serve, it must surrender."

He writes with conviction of the good things which lie at the heart of modern industry and commerce, often buried far out of sight but yet the foundation of their real strength. In this chapter and the two following, on "The Making and Uses of Money," he brings out clearly and well three truths, which all of us need to grasp : that service is the true test of the business world ; that the manner of *its production* matters far more than *the use* of money ; and that the conditions of labour must be humanized. These three things are central in all the movements for reform (rather than revolution in its strict sense) at which men are working in the labour world.

> "The ethics of stewardship begin not in one's giving but in one's getting."
>
> "There is no moral neutrality in the making of money. There are, as has been finely said, only two social classes—benefactors and malefactors."
>
> "The most searching test of the Christian life is, as I thus consider, not the uses of my money after it is made but the uses which it serves while it is making."
>
> "It remains true that a good test which a young man may apply to the choice of a business career is this test of serviceableness. Let him associate himself as closely as is practicable with creative, productive or inventive affairs. Let him make two blades of grass grow where one grew before. Let him make grain grow where there was a desert before. Let him be ambitious to make things rather than to make money."

Then again :—

> "The effect of the earlier economic science still survives in a habit of mind which controls many business men. They fancy that industry has been proved to be automatic in its action, that it is completely interpreted by the laws of supply and demand, and the fact that these laws of economic life usually work to the advantage of the capitalist does not diminish his faith in them. '*Laissez faire*,' 'Mind your own business,' 'Accept the current standards of trade,' these familiar maxims have been not only easy to obey but have seemed to possess the further merit of conforming to natural law and of illustrating the mechanism of industry.

> Nothing, however, is more obvious in the practical conduct of modern business than its transformation from a mechanical to a human science. The wage-earner, who was once treated as a part of a machine, has emerged into self-consciousness, and demands consideration as a human being."

It is time that we Christians faced the truth. For long years the Church maintained an attitude of stern disapproval towards the ideas of modern science, but before the application of so-called scientific principles to the developments of industry we have been extraordinarily submissive. We have submitted almost without protest to those who told us that the ethics of Jesus were not practical politics. We have never really believed ourselves that it was possible to apply the principles of the Sermon on the Mount to everyday life. And what do we see to-day? In Great Britain, for instance, side by side with a rapid increase in the population, there has been an unimaginable increase in wealth and the means for comfort, and yet before the war we were facing an industrial crisis which some thought threatened to shake our society to its foundations. Almost in spite of ourselves we have been urged on to various measures of reform, to factory laws and social legislation. We have in practice found it impossible to live by the doctrines of the earlier English economists, of the *laissez faire* school, but we have left it for the social economists of to-day, for men like Mr. Shaw and Mr. Wells, to tell us that after all Christ knew better than the prophets of materialism, that after all the human soul is the real standard of value, that machinery should be controlled in the interests of men, that men should not be controlled by machinery and "the action of blind forces" for the sake of money. That real co-operation in production for the good of the community as a whole and not competitive production organized partly to meet the needs of the community but largely for the benefit, the pleasure and the luxury of the privileged classes, is the true purpose of industry.

Perhaps, however, the most interesting chapters in Professor Peabody's book are the two last, which deal with "The Christian Life and the Modern State" and "The Christian Life and the Christian Church." He argues clearly and convincingly about what he calls the "paradox of politics." He speaks of the two strains in human society: "Its superficial materialism disguising its under-

lying idealism, its intended schemes overruled by its unforeseen emotions," and then goes on to say:—

> "Yet, when the deeper currents of national feeling and permanent loyalty are traced, they disclose below these turbulent eddies of political intrigue a less conspicuous and often unobserved movement of national feeling or conviction or honour or duty, which give direction and momentum to the stream of events, and which has its source in the hidden springs of political idealism. The politician who fancies his profession to be fundamentally one of the trades or prices or profit or partisanship may have his day and cease to be; but the statesman who identifies himself with a cause, an ideal, an even remotely possible reform, may be swept with its advance into permanent affection and honour. The epochs which have determined the destiny of nations have not been, as a rule, periods of commercial expansion or military success, but those dramatic moments when some compelling ideal of nationality, liberty, democracy, justice, compassion or religion has flashed before the conscience of the people, as the Cross appeared in the heavens to Constantine with it summons: 'In this sign, conquer.'"
>
> "Such is the paradox of politics. What at first appears to be a record of self-seeking conspiracies and merciless intrigues has been, in fact, at its most critical points, determined by some fresh accession of feeling, sentiment, passion, hope or faith. The politicians play the game, but a veiled figure behind their backs prompts the decisive moves and determines the final issue. The things that are seen are temporal, and the things that are not seen are eternal. Political schemes may accomplish their immediate ends, and 'ideas' in Eucken's phrase, 'may be overgrown by interests,'* but as one surveys the total movement of national and international affairs in its slow yet resistless sweep, it is obvious that the far-sighted statesman has been he who, as Cavour said of himself, has had 'more faith in ideas than in cannon for mending the lot of humanity,'† and has launched his cause on the stream of national idealism with the assurance that it is the river of destiny."

Out of all the havoc of the days of war, this fact of the underlying nobility of human nature has been the great source of hope and comfort. We have not dared to believe in the great and heroic qualities of men and women. We have appealed too often to their lower instincts. If the Church can but have the courage to appeal to the heroic rather than to the cautious in mankind, she may hope to arouse something of the passion which we have seen called forth in every nation by the appeal of sheer patriotism, for the cause of the Kingdom, and the redemption of society in the name of our Lord Jesus Christ.

* "Life's Basis and Life's Ideals," tr. 1911, p. 363.

† Morley. o.p. cit., p. 172.

Reviews of Books.

Woman and the Church. By the Rev. B. H. Streeter and Edith Picton-Turbervill; with foreword by the Bishop of Durham. Published by T. Fisher Unwin. London. 1917. Price 3s. 6d. net.

Without pledging ourselves to agreement with the main objective of the four essays which make up this book, their argument and appeal claim our respectful attention. As the Bishop of Durham says in his foreword, "so able, thoughtful, and restrained an advocacy of a main view of the problem, in which a man and a woman speak out deliberately their convictions and aspirations, and in so temperate a spirit, claims reasonably the attention and reflection of Christian minds."

In Chapter I., "*The Church and the Women's Movement,*" Canon Streeter opens with a statement of the basal principle of Christian Ethics, "the most essential contribution of Christianity to European morals," that every human personality, whether Jew or Gentile, bond or free, male or female, is of infinite value to God, and therefore has an infinite claim to respect and consideration from man. The author then proceeds to discuss the attitude of the Church, especially the Church of England, towards the Woman's Movement. That attitude was gauged in 1916 by the question which became almost a burning one, as to whether or not women should be permitted to preach in consecrated buildings during the National Mission. At the same time this was only a test case, really "comparatively unimportant." The far-reaching question of fundamental importance is whether or not the Church is going to keep hold of the younger women of this generation. "The drifting of men away from the Church has been a slow, continuous process lasting over fifty years or more, and there are signs that it may have reached its limit. . . . But among the younger women we see clearly the beginning, not of a drift, but of a landslide. . . . The significant fact of the present day is that in Politics and Thought women have found women leaders. And if these are to lead them within the Church, still more if they are to lead any back to the Church, it will only be to a church where they feel that the proper claims of women are not despised."

In Chapters II. and III. Miss Picton-Turbervill states what those claims are, and shows how they are founded both on the teaching of Christ and the practice of the Early Church. Her historical survey is unfortunately very condensed, and had it been fuller she would have supported more effectively her plea for "the Coming Order," as she calls the new ministry advocated by the book, in which woman shall stand "in the Church of Christ, as elsewhere, side by side with man, uniting the two essential principles in the presentation in the faith of truth, holiness, purity, for thus alone will fullness be found." The references to the practice of the Society of Friends and the Salvation Army are interesting at this point. In both bodies women equally with men have voiced to the community their conception of the mind of Christ; and on the one hand it is pointed out that this makes for a higher moral standard, the fact that divorce is almost unknown in the Society of Friends being specially significant, and on the other hand "when they co-operate equally with men in spiritual work the result is a great regenerative power."

Chapter IV., "*Women and the Ministry,*" by Canon Streeter, is, however, the most interesting as well as the most original in the book. Mariolatry is discussed as having belonged to the mythological stage in the presentation of religious ideas, and therefore by no means to be revived. "So far at least as the Church of England is concerned, it is precisely those who are loudest in the praises of Mary who shudder at the very thought of women ministering in holy things; and a traditionalism which seeks to honour Womanhood in Heaven while dishonouring it on earth would appear to be intellectually behind the age." But, as the author goes on to say, "for all that it may well be argued that the abolition of this

symbolic representation of the element of tenderness in the Divine Personality has not been effected without loss. . . . The element in the presentation of the Divine character which Mariolatry crudely presents to the popular imagination in symbol and myth is effectively and continually presented by the living personality of the woman interpreter of the Gospel message."

Instinctively the reader wonders if this implies the admission of women to the priesthood. That is a question, however, which both writers postpone indefinitely. The immediate appeal of the book is that " at once and without further delay licences should be given to properly qualified women to preach and exercise the other functions entrusted to lay readers," their licences being given " on exactly the same terms and conditions as those on which they are at present given to men."

This and other practical issues are regarded from the Anglican standpoint, and some will wish that the book had covered a much wider range, for the problem of woman and the Church is by no means confined to the one Church, even in England. But despite its limitations we sincerely welcome the contribution it makes to the literature of the Woman's Movement, and we hope it may be followed by others concerned with different aspects of the same problem.

E. I. M. BOYD.

Quaker Women: 1650-1690.—By MABEL RICHMOND BRAILSFORD. Published by Duckworth & Co., London. 1915. Pp. 338. Price 7/6.

For those who are interested in the question of the plan and work of women in the Church, we take the opportunity of adding a notice of this account of the early days of the Quakers, written from the standpoint of their women ministers more particularly. It shows not only the cost paid for the footing which the movement at length gained in English, Irish and American religious life, but also the special share of that cost which was contributed by women. Extreme as were their methods of approach with their message, they were indeed a heroic company, whose blood and tears watered seed that has borne wonderful fruit. Those of us who would fain do great things to leave the world the better for our passing should know Elizabeth Hooton, Margaret Fell, Mary Fisher and their contemporaries more intimately than probably many of us do. We associate prison reform and great missionary achievement with the Society of Friends. In this book we may understand how the need for the one and the inspiration to the other were realized by what was little short of dread personal experience very specially on the part of these women.

A considerable amount of information as to the general condition socially and religiously of both England and America in the seventeenth century is included in the book. The chief point of interest, however, is throughout the character of the Quakers. For all that they were persecuted with almost incredible harshness, they were perceived to be saints even by their persecutors. " We know on Fox's authority that it was usual for constables to give Friends their own mittimus and let them deliver themselves and it to the gaoler of the nearest town "—this is but a single instance of the attitude of the authorities towards them, while the spirit of generosity and charity within the Society was soon famous. It is like a glimpse into the first days of Christianity to read of their communistic spirit, and realizing that the movement arose not in the first but the seventeenth century, this story of its women founders justifies afresh the assurance that " modern women may show an equal courage and an equal passion in pursuit of their ideal." (P. 159)

E. I. M. BOYD.

The Social Principles of Jesus. By PROFESSOR WALTER RAUSCHENBUSCH. Published by the National Board Y.W.C.A. New York. 1916. Price 50 cents, cloth.

In 1912, Professor Rauschenbusch published " Christianity and the Social Crisis," a book full of insight, plain speaking, wisdom and courage. Many people have therefore turned with great expectation to his latest

book, "The Social Principles of Jesus." It is a Bible Study text-book arranged in the same way as "The Manhood of the Master," and the still more widely circulated "The Meaning of Prayer," by Professor Fosdick; but the book is after all disappointing. It raises important issues. It deals, for instance, with the strength of the recalcitrant social forces, a side of the whole question of the relation of Christianity to social evil and social reconstruction which is very constantly ignored by writers on the subject. It is also pungent and courageous, as his writings always are, but the plain speaking of his earlier books degenerates into something which, after making all allowance for American frankness of expression, can only be described as irreverent and vulgar. An increase of reverence both for God and for man is absolutely necessary in any renewal of society, and this spirit of reverence is strangely absent from this book. The exegesis is in part superficial, and one concludes that it has been hastily written. One wishes that it had been otherwise, and that one could, as one unfortunately cannot without criticism, recommend it in its present form to English readers. Z. B. F.

Marriage as a Career. By HELEN E. CROSSMAN.

The Educational Value of Monogamy. By LETTICE MACMUNN.

Published by Longmans, Green & Co., 39, Paternoster Row, London, and at New York, Bombay, Calcutta and Madras. Price 3d. each.

These pamphlets, Nos. 5 and 6 in the "Marriage and Morality Series," which we reviewed in October, 1916, maintain the level of the first four pamphlets issued, and we hope they will reach a wide circle of readers. "Marriage as a Career" is likely to prove specially attractive not only by its very title but by the common sense with which it faces the question of the limitations sometimes associated by the modern young woman with married life. We quote but a single sentence: "She (the married woman) has the chance of developing all her second bests. She must be nurse, doctor, universal provider, accountant, teacher, diplomatist, dressmaker, hostess; and, as Chesterton wisely puts it, 'I can see how this can exhaust the mind; I cannot see how it can narrow it.'"

Half Done: Some Thoughts for Women. By MINNA C. GOLLOCK and G. A. GOLLOCK. Published by United Council for Missionary Education, 8, Paternoster Row, London, E.C. 1916. Price 6d. net.

This is a popular presentation of the present appeal of the non-Christian world to Christian women. It is unencumbered by references to other books, and covers the whole field, with the exception of South America, in a rapid, well-proportioned survey. No particular Society's need is emphasized, and it is a booklet well adapted for wide circulation, especially among educated young women not at first attracted by the publications of Student Christian Movements. It would serve a useful purpose in preparing the way for a regular study circle amongst such girls.

Japan To-day. By RUTH EMERSON. Published by National Board of the Young Women's Christian Association, New York. 1916. Pp. 60.

This short study, leading up to an appeal on behalf of Association work in Japan, is very well done. It conveys in interesting fashion a considerable amount of information about the cities of Japan and the women among whom the Association has begun to work. We only wish there existed similar material for spreading interest in our Indian, Chinese, South American, and Near Eastern fields.

Association and General News.

AFRICA.—Pioneering among Women in Livingstonia.—"The subjugated position of the women is well known, but cannot be too much emphasised, as many of the difficulties exist just because they accept their subjugation, and seem content to remain in it. For this reason the women plead ignorance, and unfitness to share the training and teaching of their children, and one of the first things seems to be to awaken them to the fact that they have been called not only to salvation, but to a place in the service of God, and that the sphere of that service be first the *home*. And with this awakening there will have to come an abandonment of some of the customs which are responsible for much of the weakness in the family life. One of these is the sending of children, whenever they can be separated from their mothers, to spend the most impressionable years with their grandmothers, many of whom are still in heathenism, and thus young wives are freed from their just responsibilities. I am sorry to say this custom still clings to some of the most enlightened, and, until its abandonment, progress, to a great extent, will be retarded.

"In addition to the direct evangelistic work, much help will be given to the women along lines suggested by the Mother Craft League, which was originated some years ago to promote moral and physical training of children on Christian lines."—"*The Women's Missionary Magazine of the V.F.C.S.,*" *November,* 1916.

Native Work of the Y.W.C.A. in South Africa.—"I have had the pleasure of visiting several centres in the Orange Free State during the winter. These were Kroonstadt, Lindley, Reitz, Bethlehem and Clocolan. Clocolan is an old centre started by Mrs. Brebner, and gives us every reason for encouragement. The other centres are new. At Lindley it was very pleasant to be received by Mrs. Oates, who entered into our work and its aims with enthusiasm and zeal—another lady added to the list of our local secretaries who are doing so much for us in various mission stations in South Africa. Mrs. Oates is coming in contact with the various churches and their members, and even finds the Ethiopian women turning to her for help from our work, filled with the hope of uplifting the women, and, as they say, 'uplifting their nation through them. . . .' The meetings during the Week of Prayer were well attended. Our minister took part in them and gave us interesting accounts of the different countries and their problems where the Y.W.C.A. is working."—"*The Bi-Monthly Record*" (*South Africa*). *Extract from Report of the Native Work Secretary.*

WAR WORK IN AUSTRALIA.—Although so remote from the seat of war, the women of Australia have been as deeply affected by the changing conditions caused by the terrible struggle in Europe as the rest of the women of the British Empire. Fortunately, during the preceding decades young women and girls had been more and more preparing themselves to enter into responsible positions in the commercial world, so that as soon as the need was urgent they were ready to become bank clerks, to enter insurance offices, the State Savings Bank and Government offices, as well as many private businesses where women were not formerly employed. With all these additional openings there came also the cry for more hands from the factories and warehouses, so that undoubtedly women workers are, for the present, benefiting materially on account of this terrible war.

In connection with the Y.M.C.A., the Lady Mayoress' Patriotic League for Supplying Comforts to the Troops, and the Commonwealth Button Fund to raise relief funds for the distressed among the Allies, leisured and working women alike have thrown themselves heartily into charitable effort. Business and working women have given up two of their evenings a week to do Red Cross or hospital work, and it is specially interesting to note how the spirit of the times laid hold of the girls in the Association at the very beginning of the war, and has been increasing its membership.

In the Melbourne Association, Red Cross work was started, and immediately there were volunteers for the work of all kinds. Machinists, who follow their calling all day, came in the evenings to make shirts, and many girls, seeing that it was possible to do this work in the evenings, have come, strangers to the Association, and offered their services, so that at the present time Red Cross sewing is being done on two evenings and two afternoons a week. The knowledge that they are doing a thoroughly useful and patriotic work in happy surroundings has resulted in almost all the workers joining the Association.

Melbourne.—For some time past it has been felt that the boarding accommodation of the Melbourne Association has been quite inadequate to meet the requirements of the girls needing some sort of home influence when working away from their homes. In spite of pressing needs in other directions, an effort was therefore made to raise £5,500 to purchase property for another Hostel, and when Her Excellency Lady Helen Munro-Ferguson made the appeal an ever generous public responded so well and quickly that a very suitable property has been purchased, and in a short time sixty permanent boarders will be accommodated. The rooms in the Central Institution will then be left for transitory visitors.

CANADA.—The magazine of the Young Women's Christian Association in Canada, formerly called "The Young Women of Canada," has changed its name and dress and appears since January of this year as *The Association Outlook*. The change is thus explained in an editorial note: "The truth is the magazine is seeking to grow. Still it belongs to the Association, but it wants to stand in a wider place and survey greater fields." Our congratulations for this advance and best wishes for the future of the magazine!

Y.W.C.A. Work in 1916.—"One of the most significant and interesting developments of the year's work has been the increasing interest in Club work, not only in existing Associations, but also in smaller towns and cities, where there is no Association organisation. It indicates a real awakening to the needs of the girls in many places, and we hope that where these Clubs are not already under the auspices of the Young Women's Christian Association, they will eventually lead to the organisation of Young Women's Christian Association work in these centres."

"Greater emphasis is being put upon the work of the 'Teen-age' girl. Her needs are being seriously studied, and policies and plans are being adapted to meet these needs. She is no longer forced to fit into plans thought out from the standpoint of the older girl. In Association life she is becoming an entity in herself and is being considered as such. The appointment of Girls' Work secretaries in Montreal, Winnipeg and Regina does not mean the development of this phase of girls' work in these centres alone, but throughout Canadian Association life precedents are being established and policies worked out which will give an impetus and inspiration to all other Associations. The membership of the Girls' Department has increased this past year from 989 to 1,253."

Co-operation with Y.M.C.A.—"Growing out of war conditions, the Y.M.C.A. have found it possible to offer to the Young Women's Christian Association in a number of centres the use of their gymnasiums and swimming pools. This has greatly aided the Y.W.C.A. in the development of its physical work so essentially a part of its activities. The result of this co-operation is shown in the fact that the number of persons registered in physical work has gone from 2,672 to 3,199 in the past year. Even though much of this co-operation is no doubt temporary, it is establishing an argument for our own gymnasiums and swimming pools, where such are possible, and in small towns where only one centre is practicable, emphasising the need and possibility of co-operation.—*"The Association Outlook," January,* 1917.

CHINA.—" By arrangement with the C.M.S. the C.E.Z.M.S. is in future to be responsible for the work among women and girls in the diocese of Kwangsi-Hunan, but I doubt if it is realised what wonderful opportunities and openings are thereby given to the Society undertaking that work.

" The diocese is, roughly speaking, about the size of England, and comprises the greater portions of the two provinces from which the mission takes its name. There are four cities occupied by C.E.Z. missionaries, namely, Siangtan, Hengchow and Yungchow in Hunan, and Kweilin in Kwangsi. Each of these cities is the centre of a large district containing numerous towns and villages.

" The inhabitants of Hunan are one of the leading races in China, a strong-minded, virile people, who have always taken a prominent part in Chinese history and affairs from the earliest days. The people of Kwangsi are more cosmopolitan. The farmers are natives of the province, the artisans are mainly Hunanese and the merchants Cantonese. In addition there is a large admixture of aboriginal blood, the remnant of that race which inhabited those parts before the advent of the Chinese themselves.

" The Western movement has nowhere made more rapid strides than in the south, but whereas some provinces have, comparatively speaking, been favoured with quite a good supply of mission workers, Kwangsi, which has followed the south in the Western movement, socially and politically, has, spiritually, been left out in the cold. This state of affairs has created a serious situation, especially in a place like Kweilin, the largest city in Kwangsi. The impact there of the West upon the East has had many serious drawbacks. The Western movement has done a great deal of good, but the attendant evils have not been counteracted by the opening up of mission work to any large extent. Kwangsi province is one of the four acknowledged to be most in need of evangelization. Particularly is this true of work among women and girls. To put it concretely, while foot-binding has almost died out, the Christian Church has done very little towards seeing to it that the souls of the women and girls are unbound. While they have been given a great deal of social liberty they have not been taught the liberty wherewith Christ can make them free. In past times, girls were never allowed out in the streets except in closed chairs and only then on special occasions. Now they are to be seen in all thoroughfares, unaccompanied very often by elders, going to school or to visit friends. That they should thus be set free is a matter for thankfulness, yet it has serious dangers, and it is a crying pity that they are not taught that their new-found liberty is the direct outcome of the teaching of Jesus Christ. That Chinese women and girls have brains and intellects has been at last realized by the officials and people, and schools for girls have been opened, but they are Government schools where no Christian teaching whatsoever is given.

" The lot of women and girls has thus in the last few years undergone most remarkable changes. They are consequently amenable and open to influence, and are waiting to follow the first teachers from the West who will come and love them. From a missionary point of view it can be truly said that here is a large tract of virgin soil, waiting to receive the good seed from anyone who will come and sow it."—" *India's Women and China's Daughters*," *January*, 1917.

The Cinema in China.—" Moving pictures are much in vogue in China, and the Christians have realised their responsibility for endeavouring to keep the stream of visual impressions clean. A committee on film censoring consisting of business men and missionaries has been formed in Shanghai; its forty members go out censoring every night except Saturday and Sunday in groups of four—two Chinese, a man and a woman, and two foreigners, man and woman also, form each group. They have no authority to prohibit the use of films, but they pass those they consider suitable for exhibition, and issue a list giving full particulars and a short synopsis of the story. Over 300 films were passed in the first year's work. For a

fee of one dollar lists of suitable films are supplied for a year. The committee are doing a good work in encouraging the use of educational films of good moral quality.—"*The Christian Express*," *January*, 1917.

Chinese Women at School.—"There are over fifty women in our United School for the Training of Biblewomen in Peking; they come from all the surrounding missions, town and country; their ages vary from twenty to sixty! Some are educated, some are not, some rich and some poor, mostly the latter. But all are keen on learning, and that is the main thing.

"It is a perfect joy to teach them. As there are teachers from four missionary societies, the faculty is a varied one. I teach every day in the school, my chief subject being 'The Life of Christ' selected from the Four Gospels. That is the first year's chief work, so is an important one. . . . With the second year's women I have a class twice a week on the Epistles to the Corinthians. I thoroughly enjoy teaching both these subjects, and my work there makes me very happy. The pupils are so responsive and so earnest in their desire to learn all they can. . . . In the first half of last year we held two weekly meetings for women. On Wednesdays the meeting was evangelistic and lasted most of the afternoon. A few helpers went there ready to teach any women who wished to learn to read, to invite others in from the streets and speak to them. I believe a good work was done there.

"A very interesting feature of the Women's Work is the work done in the Fairs and Markets. There are preaching-tents erected and a united evangelistic effort is made, each mission supplying workers for certain days. It is most encouraging to see the way the women workers help in that hard and trying work. It is not easy to speak to a moving crowd, especially accompanied by the various noises of a fair! The workers take it in turns, and when they think one of their number has spoken long enough, the one whose turn comes next gets a cup of tea and stands up at the speaker's elbow, a recognised signal for stopping.

"Sometimes a specially enthusiastic speaker goes on till the tea gets cold and has to be changed, and then in the end she may be frankly told to come and have a rest. It is all done so very naturally that the humour of it never strikes one."—"*The Chronicle of the London Missionary Society*," *December*, 1916.

A New Women's Magazine for China.—Welcome to the official organ of the Young Women's Christian Associations of China, "*The Young Women's Magazine*," which made its first appearance in January. It is written entirely in Chinese, and has several illustrations. The first number contains a letter from Miss Coppock, National Secretary, an account of the Foochow Summer Conference, an article on the new National School of Physical Education, by Miss Chun, a descriptiou of life at the Girling Union College, an editorial on the Christmas spirit, Association Notes, and a Bible Study Course. The Magazine will be issued quarterly.

INDIA.—Women's Education.—"The whole educational world of India is suffering from a false idea of what constitutes education. If our girls and women are treated in the same way as the boys and men, the product will not greatly help India's uplift. Indians themselves do not know what they would like their wives and daughters to know and to be, and they do not appear to give real thought to the problem. The Christian Church must set the example. The opportunity is now largely in the hands of women missionaries, and we trust the Indian Christian community will support by every means in their power the efforts made so to train Indian Christian women that they may take their rightful place in the home, the church, and the nation."—"*The Harvest Field*," *January*, 1917.

The United Girls' High School, Calcutta.—"For some years the Wesleyan Women's Auxiliary, the London Missionary Society, and the Baptist Missionary Society have had three separate Girls' High Schools in

Calcutta. In March, 1916, the four highest classes in each of these schools were brought together to form a United Girls' High School. Each of the three Societies provides one British graduate mistress and a fourth member of the staff is well qualified in Bengali. The union is to be experimental for a period of three years. If the school works satisfactorily, the lower classes of the original three schools will be brought into the Union scheme and suitable buildings provided. At present the Union School is held in premises lent by the L.M.S."—"*The Foreign Field*," *January*, 1917.

Madras.—On July 8th **the Women's Christian College** went into residence in its new and permanent home at Doveton House, a historic property of ten acres on the bank of the Cooum river, in a district of Madras known as Nungambaukam. There are seventy-one students this year, of whom fifty-three are in residence, and a recent copy of the College magazine, "The Sunflower," shows how fully the various activities of College life have developed alongside of the academic study. Literary and Debating Societies, a Games' Club, in connection with which badminton is the most popular, as well as Dramatic and Musical Societies, have all been organized with student secretaries, and we quote from the report of the Young Women's Christian Association branch at work in the College :—

"Our study circles are held regularly once a week. This time we have divided the circles according to the vernaculars spoken here, in order that the students may express their ideas freely. There are Tamil, Telugu and Malayalam circles at present. The leaders of these circles attend Miss Melcher's class on Thursdays. Here they get suggestions for conducting their several meetings.

"This year we have begun to study the lives of the missionaries who have paved the way for the present generation: Isabella Thoburn, Eleanor Chestnut, Dr. Mary Stone, David Livingstone, William Carey. The study of these noble lives has been very inspiring to us all."

Welfare Work.—"India is such an enormous country and the people are so ignorant and so apathetic that all problems of health and sanitation are far more difficult than they are in Europe and the Colonies. But work has been definitely begun in Bombay under what is known as the Lady Willingdon scheme, which aims at dealing with the problem of motherhood throughout the whole of the city of Bombay. Small maternity hospitals have been established and paid health visitors explore the slums and search out pregnant women and young children. Eight ladies have been appointed as Presidents to whom these health visitors report and the whole scheme centres in Dr Turner, the Health Officer of the Corporation. Something has also been attempted in other parts of the country although not on the same scale.

"In Madras it would probably be impossible to have a comprehensive scheme such as that which has been established in Bombay, as our Corporation could not bear the expense. The question has sometimes been considered whether private bodies, such as the Mothers' Union, the Social Service League or the Y.W.C.A., could undertake health work amongst women, and the Government has also from time to time discussed the possibility of starting some effective machinery. Neither public nor private bodies, however, are likely to be able to carry on the work independently, but good results could almost certainly be achieved if Government or the Corporation could make use of the co-operation of private bodies. If it were possible for welfare centres to be established at two or three places in Madras and opened as an experiment on one day of the week, private Societies would be encouraged to support the effort by making it known in the places where they work and by carrying on health education under the instruction of experts. It should be possible to form small bodies of women workers in each parish who would undertake house-to-house visiting in certain districts, distributing leaflets and giving explanations. If once

a small number of people could be persuaded to come to a health centre and could realize the benefit which they receive, the wish for such help would soon spread and others would come in and gradually the system could be extended to other centres as need arose."—*"The Madras and Tinnevelly Diocesan Magazine," December,* 1916.

Progress of the National Y.M.C.A. of India in 1916.—"We stand at the close of another year with an expanded programme of work, tremendously enhanced resources, a far larger staff of secretaries than ever before, and a record of service rendered which is highly gratifying.

"The year has shewn an increase of forty-five per cent. in the staff of the National Council. Eighty-five new secretaries have been secured during the year, making a total of 275. The largest portion of these were sent to us from abroad through the efforts of Mr. Carter. Twenty promising young Indians have been taken on the staff during the year as probationers looking forward to the secretaryship. Of these all but two or three have been engaged by local Associations for a period of years. More encouraging than numbers is the advanced position of responsibility which many of our Indian secretaries have taken.

"Throughout the year our efforts have continued for the German prisoners of war interned in India. Although many of the prisoners have now been repatriated to Germany, the work continues, and will do so as long as there are men in need. Probably the most far-flung piece of our work is the little we are able to do for the small body of Indian prisoners of war in Germany. We are fortunately able to send them weekly gifts of tea, curry powder, and Indian condiments.

"The large accession to the number of troops—both Indian and British—in Mesopotamia, combined with the awfulness of living conditions there, became an irresistible call to our Association in India. Steadily we have endeavoured to increase in numbers and calibre the personnel of our staff. At the close of the year we had fifty men in this work, and permission has been granted to increase this number to seventy. We have secretaries on the hospital boats betwen Busra and Bombay, supplementing the work of the secretaries on the river steamers on the Tigris and Euphrates. Scarcely second to this in importance and usefulness is the canteen business, which is now reaching enormous proportions.

"The Army Young Men's Christian Association of India continues its service in East Africa. Its work consists mainly in managing the entire field canteen service for the Expeditionary Force, in visits of cheer and helpfulness to the hospitals, and in the maintenance of institutes and hostels. Secretaries of the Association follow each of the detachments which are campaigning in the 'bush.' Very recently the opportunity has come to start work for negroes in East Africa, and it was due to the foresight of Mr. Carter during his stay in America, in securing Max Yergan, that we were able to send a negro secretary for this work, which promises so well. Several more consecrated negro secretaries are needed.

"Turning to the work for His Majesty's forces in India, we find a slow but steady development. It would have been possible to open work in several new garrisons in India had it not been for the shortage of responsible European secretaries. As it was, the work in some cantonments had to run along for shorter or longer periods without a trained secretary, notably at Ferozepore and Mhow. Extended service is now organised in many cities for the wounded and convalescent.

"As the work of the Association in India has expanded the necessary money has been forthcoming from God's good people. As a result of launching out in faith on a task which has to be done, the money comes in. Friends in India and beyond the seas have been most generous."—*"Foreign Mail," January,* 1917.

First Aid for India.—"India needs native women teachers in large numbers. How can they be provided, and what is to be their character? These questions are partly answered by the excellent Training College

for women teachers in Calcutta. It is a co-operative work in which the Baptist Mission, the Church of Scotland, the American Methodists, and the Weyleyans join with the L.M.S. There were forty girl students last year.

"Besides the usual training for teachers and preparation for the Sunday School Union Examination, the girls have instruction in First Aid and Home Nursing. These subjects help to give the students opportunities of putting into practice the College motto, 'I am in the midst of you as he that serveth.' Those who at the end of their course become teachers in the Practising School connected with the College do their best to look after the little injuries and minor ailments from which their small scholars at times suffer, and in this way win the gratitude and affection of both the pupils and their parents. A fair proportion of our students come from village homes where any knowledge of this kind, however elementary, is often a boon. For instance, in the rice villages to the south of Calcutta the ordinary method of resuscitating an apparently drowned child is to pick it up by the legs and swing it round. Our students can show a more excellent way.

"Our girls, who are the first Indian section of the St. John's Nursing Association, have taken their turn at helping to attend to the patients of the Outdoor Dispensary connected with the Government Hospital for Indians in Bhowanipur. Ordinarily two of them go every Saturday morning for this work. This is a form of social service much appreciated by the patients."—*"London Mission Chronicle," February,* 1917.

Y.W.C.A. Work in Bangalore.—"From Miss Meager, the Secretary of the Young Women's Christian Association, we hear that during the year the Association has taken a step forward in renting a bungalow with large compound in St. Mark's Road as Headquarters, institute and hostel. It is likely to promote good fellowship amongst young women and through its various activities as well as the Bible study to bring into the life of the members the vitality of a true Christian purpose. Its activities include Girl Guide Companies, Junior Clubs, a Teachers' Club, Thrift Club, Literary and Tennis and Badminton Clubs. Again this year the members and friends organized a sale of work from which one quarter of the day's takings after expenses were paid was sent to the Red Cross Fund. One of the stalls exhibited soldiers' comforts and most of these were bought and given to the same fund. A new feature of the work this year is a commercial school where shorthand and typewriting is taught by a thoroughly qualified European teacher. A special course of lectures has also been given by friends of the Association on such subjects as Oxford life, electricity with experiments, etc. Bible study has included a six weeks' course on how to study the Bible by the Rev. W. McLaren, M.A., who was on a visit to India from Australia."—*"Madras and Tinnevelly Diocesan Magazine," January,* 1916.

ITALY.—The Work of Italian Women in Alexandria.—"From the first days of Italy's participation in the war about 800 Italian ladies in Alexandria have, under the direction of a Council of five members, given themselves unsparingly to work for the families of men called up for military service. Five hundred children, ranging in age from infancy to 12 years old, have received complete equipments both for summer and winter, the funds needed to purchase materials being provided by a monthly subscription given by each of the 800 ladies, and also by the various entertainments which they have organised. Every morning two members of the Council sit from 10 to 12 o'clock at the Headquarters of the 'Dame d'Italia' to receive subscriptions and to distribute the outfits to the wives of the Italian soldiers. At Christmas and Easter special gifts were given to the little ones. Although much hard and persevering work is involved in this effort, the ladies engaged in it are more than repaid by the gratitude of those for whom they work."—*"Attività Femminile Sociale," December,* 1916.

SOUTH SEAS.—The First Samoan Nurses.—"It was the will of the American Government that girls should be chosen from the various schools which have been established on the island of Tutuila, and that they should be trained in the art of caring for the sick.

"Three girls were therefore chosen from the Mormon School at Mapusaga, and three others from the London Missionary Society School at Atauloma. After a time the Mormon girls, for various reasons, gave up, but the three from Atauloma continued to the end. They lived with the white nurses from America in their house near the hospital, and they worked hard and perseveringly, taught by the white nurses and practising in the native hospital, until after two years of steady work they were able to pass the testing examination of the chief doctor with excellent results.

"Then was held on February 21st, 1916, a 'Service of Dedication' for them, on which occasion the Sailors' Club House was crowded to its utmost limit, more than ever before. His Excellency the chief Governor, Captain Poyer, was present with his family and staff, together with all the naval officers and officials of the United States Government with their families. There were gathered together also all the high chiefs of this part of Samoa; native district governors, county chiefs, village chiefs, judges, pastors, and also Miss Begg of the London Missionary Society, with the girls of the High School at Atauloma. The Club House was beautifully decorated with palm leaves, flowers, and many kinds of flags.

"The proceedings began with a selection on the brass band, played by native soldiers; then Pastor Iosefa (father of Nurse Feiloaiga) rose and led the assembly in prayer. His Excellency Governor Poyer then made the opening speech, showing by his words how important and how very beneficial is this art of attending to the health of a people; and expressing his conviction that these girls now being set apart for this work would prove influential helpers to the Government, in that all they did would tend towards the well-being and progress of the whole people.

"Then the native choir from Utulei sang the hymn: "Thou art the true King, Jesus, only Thou," after which District Governors Maug and Satele each made a speech of thanks to the governor, to the American nurses, and to the doctors for providing this training for Samoan girls; ending with an exhortation to the new nurses themselves to see that they be found faithful. Then arose Chief Doctor Parker, who bore testimony to his great pleasure in these three girls. They were in every way exactly suitable for this new appointment; he declared that he had not the slightest doubt about any one of them, each he firmly believed would prove to be exceedingly useful to Samoa in the days to come.

"Then the new nurses were called one by one to the platform, and Governor Poyer himself presented each girl with her nurse's certificate, while Dr. Parker pinned on her dress the badge of her office in the shape of a gold pin, bearing on its front the 'Red Cross' with the U.S.A. Naval Medical Insignia surrounding it, and on its under side was engraved the very name of the girl herself! This engraving had been done for them by the firm that works with golden things in Philadelphia, U.S.A.

"The nurses are now scattered about Tutuila nursing the sick in the villages, with constant help and supervision from doctors and nurses at headquarters; their work is among the women and children of Samoa. Four other Atauloma girls have taken the place of these pioneers and are now in training."—*"O le Sulu Samoa," June,* 1916. (Translated.)

SWITZERLAND.—Retraite Féminine en Suisse.—"A l'instar de ce qui se fait en Norvège, pour la troisième fois les femmes des pasteurs de l'Eglise nationale vaudoise se groupaient, au nombre de quatre-vingt-dix, en une retraite bienfaisante. Elles étaient accourues de tous les coins du pays, de la montagne comme de la plaine, des villes et des villages, et pour beaucoup d'entre elles c'était avant l'aube déjà qu'elles avaient dû quitter leurs foyers, faire quelques heures de chemin pour atteindre la station voisine et arriver à temps au lieu du rendez-vous, et combien joyeusement!

"Les discussions de la journée portaient sur les meilleurs moyens à employer pour attirer à l'Evangile la jeunesse moderne; unions chrétiennes, associations d'anciens catéchumènes. Deux excellents travaux furent présentés, études sérieuses et approfondies de la situation actuelle, des expériences faites et à faire. Notre jeunesse d'aujourd'huî n'est pas toujours un petit

monde commode, son grand besoin de liberté, d'indépendance, l'expose à des tentations multiples et efface les bonnes impressions reçues pendant les années de catéchisme. Mais parmi les jeunes gens qui 'tiennent bon,' se trouve-t-il peut-être plus de caractères trempés, de fidèles combattants, moins de natures tièdes et timides.

"' Pour attirer les jeunes, ne leur parlons pas seulement de renoncement et de sacrifice, écrivait l'une des rapporteuses, sachons leur présenter une piété plus joyeuse, une foi plus simple, un amour plus large.'

"A côté des études bibliques, qui doivent être préparées avec grand soin, il faut chercher à varier les sujets des entretiens, établir la biographie des personnages marquants des Ecritures, des reines de l'Ancien Testament, par exemple, alterner avec des biographies modernes, des sujets de morale, de missions, grouper avec méthode les enseignements du Christ.

"Pendant le repas pris en commun, des chœurs de circonstance, composés spécialement pour la journée, furent admirablement exécutés par un groupe de jeunes femmes.

"Un message affectueux des collègues de Norvège vint réjouir le cœur des Vaudoises qui, à leur tour, eurent une pensée de profonde sympathie à l'adresse de leurs sœurs des divers pays en guerre, éprouvées dans leur ministère, leurs affections, leur patriotisme.

"Mais les heures passent vite et la journée arrive à son terme; les presbytères sont bien éloignées et abritent tout un petit monde impatient de voir rentrer 'la maîtresse du logis.' On se sépare fortifié, encouragé par cette halte bénie, et en parlant déjà du rendez-vous de l'an prochain, que l'on souhaite de pouvoir fêter dans une ère de paix universelle."—"*Le Journal du Bien Public*," *Décembre*, 1916.

RUSSIA.—Russian Women Desire to Form a National Council of Women.—"Several women's organizations have united in a petition to the Minister of the Interior, in which they ask to be recognised as the Russian National Council of Women. The organisations consist of the Women's Mutual Aid Association, the Petrograd Women's Club, the first Women Consumers' League, the Association for Promoting Agriculture and Farming, and the Kharkov Association of Working Women.

"The petition points out that, owing to the eventful time through which the nation is passing, new circumstances and problems have arisen which require co-ordinated efforts. In these, women have taken their full share, and strenuous work in all social spheres is awaiting them also in the future. To enable society to obtain the fullest benefits from the efforts of the women, it is essential that they should be organised, and thus work together at the successful solution of the multitude of problems which confront them. The memorandum dwells on the fact that practically all countries to-day have National Councils of Women, with the exception of Turkey and China, and that in order to take their share in the work of the International Council, it is necessary that Russian women should form themselves into their own national unit."—"*Jus Suffragii*," *February*, 1917.

SCANDINAVIA.—Meeting on Domestic Work at the Conference of Northern Women's Rights Associations.—"A public meeting was held in the evening, when speakers from the five countries read papers on the subject of 'Women and the Raising of Domestic Work.' A crowded audience attended, as the question of domestic training has latterly been much in the foreground of public interest. The papers read chiefly dealt with the improvements of the special domestic training in the different countries, and gave a very interesting and many-sided picture of the Northern countries. Sweden especially has in this respect been the pioneer country, and has done more than any other for the efficiency of the domestic training given to its women.

"An immediate solution of the problem cannot of course be expected, but the speakers gave interesting reports of what had already been done in that direction in their respective countries. The last speaker was the

factory inspector, Fröken Kirsten Hesselgren, who gave an account of the pioneer work which had been done in Sweden for training women in domestic work by means of school kitchens, courses of domestic economy, etc., and though much remained to be done, the importance of the work was at last generally recognised."—*"Jus Suffragii," December,* 1916.

DENMARK.—Women Electors' First Vote.—"Danish women recorded their vote for the first time on the occasion of the referendum held on December 14th, 1916, to decide the question of the sale of the Danish West Indian possessions. Elsa Alkman, a Swedish Suffragist, gives her impressions of this historic event in Copenhagen in Rösträtt for Kvinnor. After a picturesque description of the scenes at the various polling stations in the city and suburbs, she sums up by saying that 'women were just as eager to vote as men, and though in the afternoon the male electors predominated as they came in great crowds from the factories, in the morning the women were in the majority.'"—"*Jus Suffragii*," *February*, 1917.

NOUVELLES D'ALLEMAGNE.—"Nous pensons intéresser nos lecteurs en donnant, avec un rapport succinct de l'activité de la Branche allemande, quelques détails sur la Conférence nationale des Amies allemandes qui a eu lieu à Dresde, en octobre 1916, dans la nouvelle Heimat de l'Union, le Home le plus moderne que possèdent les Amies de la jeune fille d'Allemagne. . . .

"Le Bureau national a publié une feuille volante à l'usage des jeunes voyageuses, afin de leur donner les renseignements nécessaires pour le passage aux frontières et leur épargner ainsi des désagréments. Cette publication vise également à empêcher l'émigration des jeunes filles. Le Bureau a fait insérer dans bon nombre de journaux quotidiens un avis rélatif à cette feuille de renseignements. Il en a envoyé à toutes les présidentes de l'Union en province, avec prière de les distribuer aux consulats, aux préfectures, etc. Cette feuille a rendu partout d'excellents services.

"Une innovation du Comité national a été la création d'un poste de secrétaire itinérante. Mlle. Denzel, de Stuttgart, est entrée en fonctions dès le mois de septembre et l'utilité de ce nouveau service a déjà été constatée.

"Quant aux œuvres locales, aux Bureaux de placement et au travail parmi la jeunesse, etc., toutes ces différentes branches de l'œuvre sont en pleine prospérité. Mention spéciale a été faite des écoles de domestiques et d'apprentissage en ville et à la campagne.

"Mlle. Zabel de Potsdam a présenté un travail sur l'année du service féminin 'das weibliche Dienstjahr.' Elle propose que chaque jeune fille donne au moins une année de sa vie au service de la communauté, exigence qui doit concerner également toutes les jeunes filles de 14 à 20 ans de toutes les classes de la société. L'apprentissage demandé doit profiter au foyer familial, aussi bien qu'à l'Etat. C'est pourquoi il faut que dans le plan du travail, il y ait place pour toutes les activités imaginables.

"Les propositions de Mlle. Zabel furent vivement discutées et appuyées par de nombreuses participantes. Parmi les décisions prises par la conférence de Dresde, notons entre autres que des liens étroits seront désormais entretenus par les Amies allemandes avec l'Autriche-Hongrie, ceci d'autant plus qu'un très grande nombre de jeunes Allemandes se rendent dans ces pays. . .

"Depuis le mois de mars 1916, l'Œuvre des Gares en Allemagne est devenue une association autonome sous le protectorat de S.M. l'Impératrice.

"A côté des Œuvres des Gares anciennes et nouvelles qui travaillent sous l'égide de l'Union des Amies de la jeune fille et de la 'Société évangélique pour le bien de la jeunesse féminine d'Allemagne' il y a encore d'autres sociétés de mission intérieure, des groupes de l'Union des femmes évangéliques allemandes, etc., qui toutes sont représentées dans la nouvelle association 'Evangelische deutsche Bahnhofsmission.'

"Cette œuvre, qui a son siège et son bureau à Berlin-Dahlem, Fried-

bergstrasse 25/27, s'est donné pour tâche de réunir toutes ces sociétés, sans que l'autonomie d'aucune d'elles soit compromise. Son but est de régler et d'unifier l'Œuvre des Gares en travaillant pour les intérêts communs: d'étudier les meilleures méthodes de travail et de s'entendre pour la publication des annonces et des affiches (dans les vagons, les gares, la presse), ainsi que sur d'autres sujets de grande importance. Cette œuvre veut aussi prendre contact avec les autorités compétentes, les associations de bienfaisance, les sociétés de chemin de fer et de navigation. Elle étudiera le développement des Œuvres des Gares du pays et de l'étranger en rassemblant les brochures, les rapports et les statistiques s'y rapportant. La plus grande partie des frais est à la charge des deux principales associations: la Branche nationale allemande des Amies de la jeune fille et la Société évangélique pour la jeunesse féminine allemande. Les autres sociétés affiliées paient de plus petites cotisations.

"Le bureau-directeur est composé de trois membres: le Colonel von Zieten, président de l'ancienne organization de la 'Deutsche Bahnhofsmission,' la Princesse Marie d'Erbach-Schönberg, présidente de la Branche nationale des Amies de la jeune fille, et M. le Pasteur Thiele, président de l''Evangelischer Verband zur Pflege der weiblichen Jugend Deutschlands.'

"Le Comité est nommé tous les trois ans, lors de l'Assemblée générale, et compte au maximum 50 membres. Il est composé de 15 représentants de chacune des deux principales sociétés et de 15 représentants des autres sociétés. La première assemblée du Comité, qui eut lieu à Berlin le 15 novembre 1916, réunit un grand nombre de participants, messieurs et dames, de presque toutes les parties de l'Empire. Le fait qu'une seule association groupe un si grand nombre de sociétés permet une extension considérable du travail, pour le plus grand bien des jeunes voyageuses."—"*Le Journal du Bien Public*," *Février*, 1917.

JAPAN.—Miss Kawai's Work.—"During the winter months Miss Kawai has been doing a great deal of travelling and speaking in connection with Association work. One of the places visited was Nagoya, where the Southern Presbyterians have a very nice school for girls. During the last few years this school has been re-built, and the staff of Japanese teachers is most capable. The unity of teachers and girls is perfect. The school started a public lecture course in memory of the coronation of the present Emperor. At this meeting three women speakers were invited from Tokyo: Miss Yasui, a well-known educator, whose career in England and Siam is well known amongst us; Mrs. Hani, whose woman's magazine is considered the best in Japan; and Miss Kawai, national Y.W.C.A. secretary. The meeting took place at the city hall with an attendance of 1,500. It is said that it is the first time that a meeting was held with women speakers on women's questions. The interesting thing is that these three women speakers are all Christians, representing different activities of society to-day.

"One of the most flourishing branch Associations is that of Kobe College. The teachers give free hand to the Association there, and the girls are quite capable of going ahead and planning all sorts of meetings. They are very active, working for the telephone girls of the city, and as their first endeavour they took Miss Kawai to hold a meeting for factory girls. Thirteen hundred girls attended the meeting. The Association girls presided, arranged the programme, sang both Japanese and English songs, and introduced the speakers. The manager of the factory was very much impressed with the whole affair. He was glad to see Miss Kawai the following day to talk the matter over. His suggestion was that the National Y.W.C.A. should undertake to establish a training school for matrons who look after these factory girls, since most of the factories in Japan have dormitories in their compounds. The National Committee must consider this proposition seriously, and, when the Osaka work begins, the first step naturally would be along this line. He was most cordial and allowed our secretary to see the whole plant; that is, the dormitories, hospital, school, shops, dining-rooms, kitchen and factory proper. He also invited her to

have lunch with the supervisors of the work. When she asked him if she would be allowed to come back some time and stay two or three weeks to study the problem for the girls, he was most willing to have her come.

" Other places visited were the girls' schools at Okayama, Osaka, Kyoto, Himeji, Shizuoka. and the branch Association at Tokushima. Miss Kawai visited this place five years ago. Since she left it has been very difficult to keep up the Association. However, Miss Preston, of the same board, is most sympathetic, and through her effort Miss Kawai was asked to come to encourage the girls and reorganise the Association. Miss Lumpkin, of the Presbyterian Board, also has Bible classes for school girls, though they are not affiliated with the Y.W.C.A. Both of these workers are most desirous of bringing real co-operation and good feelings between the two missions. The National Committee must consider how to bring the individual girls' Associations of the different churches under the National Committee as branch Associations, like those of Germany. A most happy thing happened, that is, about ten Christian workers, who represent both churches, came together and organised a little Club, so to speak, to meet every Monday evening to study the Bible together, and exchange their experiences in their Christian work, and to study the condition of the girls. Two of them are teachers in a Government school, three of them Bible women under the Presbyterian Church, and the rest are workers in the Episcopal Church. This body will certainly become the nucleus of the Association when the City Association is started.

" In brief Miss Kawai had forty-seven big meetings and many group meetings besides, and also many individual talks on religious and educational questions. She was applied to now and then by women to find positions for them. She was very much encouraged to find that many people are ready to help when the work is started in their districts. She felt that more workers are needed, and especially Japanese workers must be trained to man the situation."—*"The Young Women of Japan," January*, 1917.

Conditions in Mining Towns.—" Mining towns (in Japan) seem to form a class by themselves. One such town of 600 families will suffice to acquaint us with living conditions. While separate cottages are provided for officials of the company and heads of departments, and a club-house built for the unmarried members of the office force, the dwellings of the common workmen are mere shells, in which sometimes fifty families are housed under one roof, one room to a family, the room being twelve feet by twelve feet in size. From this room is taken a three-foot space for entrance and store closet, leaving but a nine by twelve space for all the indoor operations of family life. The walls of these sheds are thin boards, except where some enterprising occupant has added a coating of old newspapers, and generally fail to secure any privacy of conversation as between adjoining families. Except at the ends of these long buildings, each family has a neighbour in each of the adjoining rooms on three sides, there being two rows of rooms in each building. Necessarily, one row of rooms opens directly to the street, the other into a court at the rear, other similar buildings standing about the other three sides of this court. These rooms receive light from one side, and into some of them no ray of sunshine ever penetrates. In many of them families consisting of father, mother, three or four children, and not infrequently an aged parent, live and sleep. One well becomes the centre of operations for from twenty to fifty families. Such life is secondary only to factory dormitory life as a breeding-ground for tuberculosis."—E. K. McCord, " *Christian Movement in Japan : 1916," p.* 247.